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47. 1444.

THE HEARTS EASE.

THE
HEART'S EASE,
OR A REMEDY AGAINST
ALL TROUBLES.

A Consolatory Discourse, particularly
directed to those who have lost
their Friends and dear
Relations.

to which is added Two Papers printed
in the time of the *Plague*, 1665.

By SYMON PATRICK, D.D.

PSALM 94. 19.

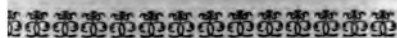
*the multitude of my thoughts within
me, thy comforts delight my soul.*

Happiness lies in a very few things.
M. ANTONINUS.

L O N D O N :

Printed in the year 1707.

Reprinted for William Pickering, 1847.



To the Honourable Sir Walter St. John, Baronet, and the Lady St. John, his Wife: The Author wisheth all the Blessings of this Life, and that which is to come.

THE first occasion of these Meditations upon those Words of our Saviour to his Disciples (John 14. 1.) is known only to myself and another Person, whose contentment I exceedingly desired. But the occasion of their Publication is known to more than yourselves, (for whose use they were first Transcribed a good while ago) which I will not trouble the World so much as to take an Account of. For it will believe (it is like) that it comes from my own proper Motion and Inclination to send them Abroad: And the ordinary Reason, from the importunity of Friends, can be understood by none but those who know that a Friend can do more with us than we ourselves.

But the Reason why they Address themselves to you, is known best to myself. For though you might know it if you pleased, yet your Goodness teaches you to forget the many Obligations you

of Ability both to Pay what
those that Love us, and also
the Sense which we have of
need. But I consider that this
pleasing sort of trouble, should
not be willing that it should
We have no Reason to find fault
Friends will do us more good
serve, nor to complain that our
need is greater than we can
And that ought not (I know)
occasion of my Trouble, with
singular Pleasure and Contentment
if this kind of Acknowledgment
quit me in any sort, of Ingratitude
but beginning to discharge myself
myself; for I had designed
publishing of this was thought

is acceptable to you who are able I
out of the general Truths here pro-
ed, to raise such Principles as will
e to give you satisfaction in parti-
cases not here named. Yet pre-
g that you will not be weary of
g any thing that comes from the
of one whom you love so well, I shall
ake the liberty to instance in some
which would have deserved some
ular consideration.

ere is no greater trouble to some in-
us Souls, than to be requited with
s for the kindnesses they have done
ers: But they may soon consider
his befell our Master, Jesus Christ
lf. And though it be in their power
ood to others. yet it belongs not to

pleasures in the world which
loving of others. And you m
hence also the necessity of one
I have commended, which is i
confidently for any thing h
And particularly remember th
may be disappointed if you lo
more satisfaction from your
than the pleasure of doing good
and seeing them do good to t
For the old saying hath had
therto to cross it, *That love*
inheritances) doth descend,
not to ascend.

But there are others that m
could easily brook any suffer
others, but that commonly it i
those that suffer. to be thoug

The Epistle Dedicatory.

for ourselves. But who can keep the world from thinking what it pleaseth. Who knows not that it sees but with half an eye, if it be not stark blind? And what shall we be the better if men think well of us, seeing what they think either one way or other, is with so little reason. If we deserve not well, their thoughts and speeches can do us no good; and if we do, God will take care that they shall do us no harm.

But there is a little number of good Souls perhaps who are troubled for what others suffer, and are afflicted with the misery of their neighbours. There are so few that complain of this grief, and it is a malady that men are so seldom sick of, that I should scarce have thought it needful to have prescribed any Physic for such a rare Disease. If the hurt do not touch us in our Bodies, Relations or Friends, we shall soon find comfort enough without any direction to alleviate the grief which we sustain for others, how heavy soever it may happen to be. But if any be oppressed with this sort of trouble, Let them consider what is said in the ensuing Treatise, that they do others no good, but themselves harm by being troubled. And therefore let them be sensible of their miseries *so far only as to pray for the and relieve them* (if they can) and

gion, that they will not hinder any part of their duty, they do their duty, they leave God to have a care of the religion, for he loves it far more than we can do.

But some are troubled with no more trouble. A saint should be discontented at no trouble they mean nothing but a purgedness of spirit which doth not fetch out the man but makes them more red and angry. This distraction and fretting discharge it of any ill humours and makes them more pure.

degree of pain, not to be able to
be some dullness and coldness of
. Be not troubled if at all times
cannot do as well as you would, but
to do as well as you can. And
ially take heed that the not doing
at you did, do not breed in you a
dleness that you shall never do as you
wont again. This dispirits the Soul,
so disheartens it, that it runs itself
that very thing which it is taking a
e to avoid.

member well that rule which is the
hat you meet withal in the following
; *Know your duty thoroughly and
do it.* If you think it to be less
it is, you *will* not do what you ought :
f you think it be more than it is, you

re; and a fourth preferred
ld foresee things to come, i. e. a
son. But at last came in one *Elea*
he said a *good Heart* was better
m all. True, said the Master,
t comprehended in two words all
rest have said. For he that h
d heart, will be both contented,
d companion, and a good neigh
l easily see what is fit to be done by
t every man then seriously labo
d in himself a sincerity and uprig
heart at all times, and that wil
a abundance of other labour.
But let me take upon me to be
Master as to tell you, that next
n, the second said right, that
friend is the greatest easement

The Epistle Dedicatory.

continue not as we would have them. Who would go and seek for Violets and Primroses in the Wood in the Winter season? But then we may go and gather Sticks to keep us warm. And in the Spring, who looks for Grapes and Plums and such ripe Fruit? But yet we may Prune the Vines and lop the Trees, and wait awhile, and have what we desire. Assure yourselves it is forgetfulness of God that makes us troubled, yea forgetfulness of ourselves also, who think we have lost our proper good, when we are well enough. And I think it will not unbecome me to speak to you in the words of a Heathen, and bid you *Be confident and looking up to Heaven say, Hereafter I will use myself to what thou wilt; conform my thoughts wholly unto thee. I refuse nothing that seems good in thine eyes. Lead me whither thou wilt; give me what garments thou pleasest; choose my food and provision for me, &c. I had always rather have that to be which already is, than any thing else: For I think that is better which God wills, than that which I will.*

Which submissive address of his to God, puts me in mind of some general Rules laid down at the latter end of the first Treatise, which it would have pleased you perhaps if they had been more e

... direction of your
God in these cases. Be sure
serve the cause of all your
Fountain which casts forth the
Dirt into your Souls. What
the cause of a malady, it is
And seeing this cause you
be within yourselves, therefore
Pray not so much against the
cause of the trouble. Pray
tented mind, a low esteem of
a new opinion of things, an hardness
of heart, and such like Graces
merely pray, not to be troubled
in general expressions, we shall
ease to our hearts. Thirdly,
much for removal of the things
bles you, as for strength to

of two Friends meeting together,
to support the weight of many

one will resolve to be troubled,
there is no end of it; for a man may
be troubled in his thoughts about the
loss of such a Friend.

Each consider this, that perhaps
one has given them one already, and the
other that lies in their arms may give
advice unto them. Or their Spi-
rit may be the most excellent

Or howsoever they may know
how to make one, by their love to Piety,
simplicity of their Manners, the
purity, and modesty of their converse,
the freedom of their discourse, their freedom from
double captiousness and such like

This likewise I may add, that
there may be an inequality between
you and you, which is a necessary

Friendship, yet if other things
wanting, love and friendship will

trary to my first design, outgrown
bigness which was born above
before it : But yet the reason is
cause there is much of the old
For as it is in the Calculations
Almanacks, which are referred
to some certain place, but for
sensible error, the whole Nation
observe it is in this discourse
though it doth most properly
those who have lost their Faith
hath many things in it which
differently serve all other persons
troubled about worldly matters
I entreat you and all other
me, to remember always, that
the World; and that those things
are *Accidents* to us, are *Provi-*

pray for a new heart. When you see any evil, then be humbled for the sight of so much good, which may be the occasion of that evil. For when a plague both affect a particular part, the whole body must be purged; or else if we apply a remedy only to that part, we shall only drive the humour to some other part. And sixthly, I would wish you to apply a remedy presently before the plague get into the flesh. As soon as you are afflicted, fly to God, and take your refuge, and beseech him to bless them. I cannot but here again transcribe another excellent speech of the same author. *Either God can do something he cannot: If he can do nothing, dost thou pray to him? If he can do something, why dost thou not pray? thou mayest not fear, nor desire to be sad for any of these things, in that this or that thing should be to thee? If he can help us, can he help us to be without a thing we desire to have it; and not to fear a thing as well as not to have it. Begin to beg these things of God by prayer, and thou shalt see what will be the issue of it. One prays that he may have an one to Wife: Do thou pray that thou mayest not desire her. Another prays to be eased of a Tyranny:*

— where, with
thing there mentioned, I
believe, First, that God is
please. Persuade yourself
good and gracious, and acce
cere, hearty and constant
his Servants to do his will
Believe that he would have u
and delights in our content
not pleasing to him to see
nor doth he wish to see us
plexed thoughts: Neither
lingly grieve us or send such
us that should molest us, bu
have all his children in p
thirdly, Believe fully that
greatest mind, to give that
remedy the greatest cause of
that is his Divine Grace

There is nothing that God is more
to bestow, than that which will
of all our griefs.

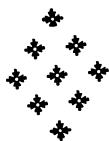
These I shall say no more, and of
nothing at all, lest I should weary
our Readers, though not You, who
have given me abundant testimony that I
nothing to displease you, and there-
fore perpetual engagement upon me

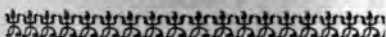
be most affectionate of those

that love and serve you,

SYMON PATRICK.

at House
oversea,
p. 59.





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...at in the Balance against
which is the substance of
more

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capitulation of the chief n

A Brief Exhortation to those v
prived of Public Instruction

A Consolatory Discourse persua
cheerful Trust in God in
Trouble and Danger



The
ARTS EASE,
Remedy against Trouble.
Heart is troubled. John 14. 1.
either Increase of Wit, or Abund-
of Wealth, or any such like
outward Ornament that makes
nice between Men, and renders
etter than the other; but the
f good Principles, the settled-
e Spirit, and the quiet of the
the obtaining of which, all the
phers, many Hundreds of Years
Saviour, did wisely Summon all
es; all whose Lessons when they
ed up, amount only to this, to
lan how to be contented. So-
, upon this score, accounted the
gst them, because though he
d but a little of the frame of Na-
re well understood himself; and
that he was not the wisest Man,
read rare Things in the Stars,
ollow the Paths of the Sun, and

Christianity hath not
 hand, but more rare and ex
 ments to effect the old. W
 could speak of, it enables
 still it is as true as ever it
 thing betters a Man's Con
 which rids him of all his Gr
 him of all his Troubles. So
 among the Ancients observ
 tians are not distinguished
 outward Fashions and Mod
 ternal Forms and Moulds,
 are Cast, or by professing
 tions differing from other
 but by the renewing of
 the peaceableness of the
 Charity and Heavenly L
 behold in their Minds,

verses of the ensuing Chap-
ells us : The sense of which
at believe that I am from
at what I say is his Mind,
not be troubled. The Faith
an Antidote against all Evil ;
proper Result of the Chris-

It is the great Kindness
igion doth us, that it brings
lness of Mind, and a con-
in ourselves.

ur, when he spake these
ust going to leave his little
ou must needs think that his
were yet under his Cure,
take the News of his Depar-

ily ; therefore as a wise and
cian, he prescribes them the
as that he could, and leaves

Hands, assuring them that
t of his was a sovereign Me-

Promise of his a Cordial to
fainting Spirits ; and parti-

g them that he would send
er, and that they should be

gimen and Care of the Holy
heavenly Recipes they have

and Transmitted unto all suc-
s, so that over the Gospel we

at the Egyptians did over
This is the Hospital for

after all our search, some-

ny Discourse is this, That *A Chr^s*
Heart ought not to be Troubled, or
it doth not become a faithful So
admit of any Disquiet in it.

By Trouble I understand that tu
uous Disorder in the Soul which
from the Prevalency of these Pass
Fear, Carefulness, Sorrow, Anger
the rest of their Kindred, which have
for their Object. These Passions are r
either from something *within us*, or
something *without us*; our Saviour cl
speaks of the latter, and so shall I
yet so, as to have some regard to the
ner, that so I may in all Particulars
he Mind well satisfied. That I may
pend so much Time in other Thing
o have none remaining for that wh

CHAPTER 1.

Reasons against Trouble, drawn from Christ's Promises and God's Providence.

For the former, let us consider, *That Trouble is a great disadvantage to the Promise of the Gospel,* which gives us ease in every Case, unless we are to become God's Patients, and use his Remedies. In the Case of *Revelancy*, it saith, *Sin shall not have Dominion over you, &c. The Law of the Spirit of Life in Christ Jesus hath made us free, &c. If any Man sin, we have an Advocate with the Father, who supports our Spirits under the Burden both of what we have admitted, and what we fear we shall admit. To the persecuted it saith, Let your Conversation be without Covetousness. So that we may boldly say, The Lord is my helper, and I will not be overcome. And, Seek you first the Kingdom of God, &c. Blessed are you when persecuted, &c. And (that I may enumerate all Particulars) it saith to every Christian, whatsoever Condition he is in, be careful for nothing; but in every thing by Prayer, &c. And the*

murmur, or are dejected
mean, despised, and
are impatient for the Loss
of our Goods, &c. we are
our own *Ignorance*, or
Stupidity: We either know
the Gospel speaks, or we do not
resolve not to be the better
put us to any Labour:
The Gospel must bear the blame
of our *Stupidity* and Disquiet; either
we believe us, or we do ill to
as though it could not. If
any Christian will accuse him
of this; but let him consider
if he can do it, nor his Saviour honor
ing his Discontents; for
that *He is no better than we*

Remedy against Trouble. 7

reasonable, because all the Care
upon himself, and his own Shoul-
d alone bear the Burden of every

. But seeing we acknowledge
I Wisdom, an infinite, unpreju-
derstanding, that governs, and
nds in all Affairs, it is the greatest
be disquieted, and to deport our-
if We and Chance ruled all. Some
sified themselves with this single

that it is in vain to be Troubled,
ngs must not be as we will, but
Almighty Being pleases: A cold
one would think, to be content
necessity: and yet this, some Hea-
ve mainly insisted upon as their

Thanks be to God that we have
g better for to quiet us, and that
that the World is governed not
y *God's Will*, but by his *Wisdom*.
seth all Things according to his
, but it *pleaseth* him to do all
or the Best. He rules the World,

therefore there is no reason that
be displeased, as if God did not
or we could do better. You would
it strange if the Flocks and Herd
make a Mutiny, because their Shepherd
chooses their Pasture for them,
not let them wander into wild Deserts
barren Places, nor stray one from
they know not whither, nor run
Meadows and fat Grounds, that not
a Rot among them; and yet such
is our Trouble and Vexation, be-
cause we cannot do as we list, or are not
would choose. It is a fond Desire
to take the Rod and the Staff out of
the hand of the Shepherd of *Israel*; and
might soon walk into dangers
and when we had brought ourselves

A Remedy against Trouble. 9

his Faithfulness in the disposal of
us, and therefore it is Sin, and speed-
be amended.

be Troubled, speaks as if God had
ded better for the Beasts than for
kind; for they live in Peace within
selves, and we hear not of their Mur-
and Complaints. And by the same
on that thou art Troubled, all the
in the World may be Vexed also;
so none think or speak well of God,
behave themselves as if he cared not
is rational Creatures. For thou mayest
ider that God hath endowed thee with
nderstanding of such a size, with
ities and Capacities of such a Propor-
and measured for thee such a For-
and Condition as now thou hast: If
art not contented, but frettest within
elf that thou art not better; then so
another Man, for he wants something
: yea, so may all Men, for they are
nperfect. And upon the same Grounds
thou art Troubled for the want of one
icular thing, thou mayest at the next
be Troubled, that thou art not a King,
hat thou art not an Angel; and an
el may also be Troubled, that he is
a Principality, or one of the Seven
its that stand at the Throne of God;
one of those may take it ill that he
not made to understand more; an

God's Providence hath so ordered
several Degrees of things in the
that none of them should be Troubled
should mutually help and be assisted
each other in their several Wants
so there is not the greatest Man
but stands in need of the meanest
much as the meanest doth of him
as none of us can live without the
no more than many of them can live
out us.

What things we want, God hath
wise supplied us with; either in
other kind, or else in the same, by
other help. Which is an Observation
we are so well acquainted withal,
are not discontented because we
Clothes, and were born naked in

In other Cases: as God hath made the
 rules to help us in lesser things; so hath
 he made other Men to relieve our greater
 necessities, to Comfort us in our Sad-
 ness, to Supply us in our wants, to Ad-
 vance us in our Straits; and to be Eyes and
 hands unto us, if we have no Wisdom
 or Strength of our own; yea, his own
 arm hath be given, to make an universal
 provision for us. Now when we Ask and
 resolve ourselves, Which is better, To
 come into the World with Clothes on our
 backs, or to have Reason? We should
 ascend up a little higher in our Thoughts,
 and put to ourselves a parallel Case;
 Which is best, to have all in thy own
 hands and sole Disposal, or to have a
 supreme Providence, an Infinite Wisdom
 to Govern all thy Affairs? When we find
 no Difference between these two, let us
 not live as if God Ruled not all, or if it
 were better that we did Rule than He.

CHAPTER 2.

*Three other Reasons, which shew that
 we may be good, whatsoever comes;
 and we may turn it into good; and if
 we do not, it will be a double evil.*

1. **W**E should not be troubled, because
*We may be good in every Con-
 dition: What should he fear, who may*

to comfort themselves with this
rant may kill me, but he cannot
he may make me *suffer* Torment
cannot make me *do* a dishonour
I may be poor, but still I may be
I may be Contented. I may be
of, but still I can *do well*. I may
but still I may be patient. I may
Prison, but there I may pray
Paul and *Silas* did. That which
hinder our Duty, should not be
lamented ; or (as the noble
and Emperor speaks) *How can we
make the Life of Man worse,
not make worse the Man himself*
can do what becomes us both
Men, why should we be disturbed
Men do unto us ? If they

A Remedy against Trouble. 13

7 intended to have made us worse.
1 that is the fourth Thing which I de-
may be Considered.

. *We may make an Advantage of
ry Accident:* According to that of the
istle, *All things shall work together
good to those that love God, viz.* by
Prudence and Observation, and taking
se occasions which are offered us, and
d's Grace assisting us. It is not in our
wer always to be in Health, or to be
ch, &c. but when Sickness or Poverty
es, we can make a good use of it, and
n it into Health and Riches other ways.
e Life of Man (saith *Plato*) is like to a
me at Tables, wherein two Things are
siderable; the one within our Power,
l the other without: The Chance is not
us, but to Play it well is. When we
not have a good cast, it remains that
our Skill and Art we make a bad
good. What shall fall out, is not
hin us to choose; but to manage and
prove that which happens, and turn it
our Advantage, by the Goodness and
ace of God, is within ourselves, and
hing that is without us can intermeddle,
be an impediment to us in it. *Zeno*, I
ember, having lost all his Goods by
ipwreck, sought for no other port but
hens, and betook himself from *Mer-*
ndize to the Study of Philosophy; and

younger, who, through the en-
sations of some Favourites, b
of his Goods, of a Pagan h
Christian, and of a Christian
God, and at last attained th
a Bishop. So true is that w
Father said, *Danger is better t
and a Storm more eligible
petual Calm : If before ou
were the World's, but aft
became God's.* Which puts
of an admirable Prayer, or T
rather, of *Philagrius*, who
same Father expound to him
as he lay under a sore Sick
his Hands to Heaven, and tur
Eastward, said : *I thank th
the Father of the Mercies*

~~is them.~~ We need not be Troubled,
~~that befalls us to our cross,~~ may
a better end than that which we
d; and the Sighs and Groans which
liction extorted, be converted into
ful sound of Praise to God. If we
e better Men, more holy and severe
lives, more certain of Heaven, and
ealous to be there; if we learn to
be World better, to place less con-
in it, and to expect nothing from
there is no reason that we should
our Fortune.

who is a Loser that parts with a
, and gets God for his Father, and
s himself to his Providence? That
Husband or a Wife, and dwells for
ter in the Arms of God, and is en-
with a greater love of heavenly
? The World perhaps doth not love
ve we not reason to thank it, if it
us to place our Comfort and Con-
nt in God, and a pure Conscience?
y are unkind whom we have most
; but we repent not that we have
uch ungrateful Persons good: We
ve them, and lay up hereafter our
and expectation above, and then
ve cast up our Accounts, we find
e are gainers by them.
s in all Cases we may say as he did,
y Providence, my good Master,

have what I ought to
other hath done for me
have done myself.

5. *Trouble makes ev
double evil, and conte
none at all.* If we wi
harm; if we give way to
ourselves, and join with
selves miserable. There
blem of our Folly in the
Rustic, who going home
laid the Plough upon the
then got up himself also
the poor Beast to be oppr
no better way to ease he
the Plough upon his ow
loading himself, and not a
of her Burthen.

***medy against Trouble.* 17**

he Man also bears it upon his
e a Bird in the Lime twigs,
flutter, the more we are en-
d that which was but a single
ore, by our own Follies be-
or a great many. But if we
l, but be quiet and still, then
we were before this evil came;
ils have the Addition of the
and Pleasure by the Victory
ained. For it hath no small
ur Souls, that we can be Joy-
re is matter of Sorrow, and
overcome the World, and
nothing for our Happiness
our own Souls. Let us not
inst Reason, as well as God,
and Religion; nor make our-
Miserable than we need be.
e Estates, let us not lose our
and our Cheerfulness too; if
t thy Health, do not lose thy
o; if thou must die a little
thou thoughtest, do not die
if thou hast no Friend, be
e own Enemy; if others vex
withal vex thyself; if thou
be not also solicitous for to-
cient for the day is the evil
hich are almost the very
v. Syra, who gives this Rea-
uch vexatious Thoughts.—

ness disappoints the Enemy
him in his Assaults, when
do but grow better by what
turn it into Victory and Tri-
umph. A wise Man once said, *No
man preached me more than
patient bearing his Repre-
hension, I taught him to abstain*

CHAPTER

*Some other Reasons from
that may be intended us
from the Nature of the
Nature of Virtue.*

BE not Troubled at times
be sent to breed thankfulness
Not to speak of spiritual

der mercy. And Church History
s that *Eudoxia*, the Daughter of a
opher in *Athens*, being cast out of
ther's House by her unkind Breth-
nd coming to *Constantinople* to be-
Theodosius Jun. the Emperor, that
ld right a poor Orphan, found such
in his Eyes, that he made her his
, and she got a *Palace*, who sought
r a *House*. So true is that which
athen observed, *Wrong, oft times,*
way for a better Fortune. A *Fever*
ocrates observes) puts an end to
Diseases, and delivers those from
, who could no other way be cured;
Cardan tells us that an imprison-
which once befel him, which he
unon as the greatest disgrace. did

Troubled, and thou knowest
hast reason to be Troubled
stay awhile, thou canst but
at the last ; and perhaps th
reason to rejoice both for t
for that thou wast not Tr
conclusion of a matter is m
garded, and we can know
beginning.

Moses' Rod was a Serper
it by the *Tail*, and then it
it was before ; and if we w
on Things only by their *Ex*
find many Things that seem
Noxious, to be Benign and
Finis, rerum caput est, as o
Begin therefore at the En
thing, but hope well till th

conclusion, and to be as full of adversity, when Expectation is left.

and fault, that we are affected according as every thing ap-

Face, and we stay not till it and shew us the other side. Sins of sin deceive us which with a beauteous Countenance

Looks, with a painted Face and Words, but go off again with shame, with pain and sorrow, ugliness appears, when they shed their Backs upon us. And

Accidents of the World do in such like manner, which is with a sad and cloudy Look, right side behind ; and if we be patient till the Shower or storm, we might behold the Face reeking forth upon us.

will say, What if the black continue, and Events do not expectation ?

you will be glad that you are Troubled, and have kept Comfort by good Hopes for ever, wherein else you must have been able ; But then I say further, of better Things in this World which to support a Man so long : incomparably better Things

hopes were found by him
efficacy, we cannot reason
those which are real and ce
far greater, and far longer
not therefore be Troubled
may be cause (if we knew

To these Reasons may be
others, which even Heath
upon. As,

7. *We should not be Troubled*
is Natural: Now our Bodies
the World, and it is natur
the Mutations and Chang
that thing, of which it is
one Member suffer, at leas
are next to it will suffer
Man hath no Reason to repi
as other Pieces of this or

Remedy against Trouble. 23

is Profitable ; there is nothing but what conduces some way or the good of the World, or is of ge to some part of it, though not

Many Changes are necessary to ral Preservation of Things ; as thy must Die, else there would not

for others that are coming into and the World would be too little

habitants : Others to the Preser- 'Civil Government, and others for ection and amendment of Men's

3. And as in all Changes of the of the Year, we see thereby that and the rest of Things are the bet- ided for : So they suppose that her Alteration that is any part of tends to the preservation and con- of it some way or other.

is in vain likewise (as I touched *in their Opinion to be Troubled,* ience is his *Remedy who hath no else.*

is also to be considered, *That it at Proof of Virtue not to Trou- rs ; but this is excellent, quietly to bear the Trouble they give us.*

Where

Settlement, and

THESE and such I shall dismiss, and unto the second general course which I propound

2. The Rules we shall preserve us from Trouble lay down after I have proposed Things:

1. Let us seek for the place where they are then,

2. Let us firmly stand such Principles, else shaking.

For the first, the truest Rules for the

Let us resolve

Truth to us in that Phrase in
, *he Troubled himself*, (as the
ath it) which some think sig-
Perfection of our Saviour, that
ould Trouble him; but it also
ence properly Trouble arises,
he Motion of Man's own Spirit,

Saviour could compose; but
aned even to the troubling and
of himself. For want of this
rvation it is that Men labour
at endless Expences, both of
ney, and Time, yet never Pur-

Some seek for it in *Company*
ful Society, which they think
way the Melancholy, but still
not that they carry the Disease

which cannot be cured



ble; there is nothing conduces some way or of the World, or is of part of it, though not changes are necessary to tion of Things; as thy else there would not that are coming into rld would be too little

Others to the Preser- nment, and others for amendment of Men's in all Changes of the r, we see thereby that of Things are the bet- So they suppose that tion that is any part of preservation and con- way or other.

*likewise (as I touched
that we be Troubled,*

ed.
of a
airs of
Company
they retire
the evil Spirit
et cast out: So
had ended their
change it; while

they will have vent
these. Others seek for it
seeing Foreign Parts, b
effect the Business neither
have themselves in Con
will but stir and enrage t
make it more Turbulen
Others leave off *some evil*
they find to disturb them
the Body of Sin is remain
settled. They are like the
his Chain, but a great
trails after him. They re
Love and Affection, and
Men, though they do no
And as some one, I ren
that retires out of the
thereby to be at Peac

s, fond Affections, ungrounded
be alive, we are no longer quiet
world pleaseth. Our Peace is
by of every Report, of every
th, and all the several Acci-
il that are in the World. If
and are afraid to Die: if we
and have no Patience; if we
and are Proud; if we be les-
r Estates, and are Covetous,
thing can help us from being
But, on the contrary, if we
Death so much as an ill Life;
Impatience and Murmuring a
se than the Gout; if we think
the greatest Reproach and the
grace, and take Covetousness
greatest Beggary and basest
ere is no harm a Man can feel
Sickness, or Scorn, or Want.
he Alterations in the World
et us, one Alteration will, and
Change of our Opinions con-
gs, and our Estimate of them:
, more will be done than by
nd Changes. The Heathen
hat no Man can make another
ss he hath first Enslaved him-
ot enthralled to Pleasure or
pe or Fear, to Life or Death,
t *Free*. What he said in this
y say in all other; nothing

this beggary
and Honour make a
a bad Opinion of thee
thou hast not also a
Men's Censures are
In every thing Rule
shalt be at Ease, t
thyself: but never
eased. For remem
ing (which may be
foregoing) *A Proud*
an Unpeaceable M
bour; a Distrust
Friend; and he
hath not Himself

Not the Rich M
always Possesses
Patience (saith o

: There is nothing that I can
rk, as Physic doth in the Body,
ral Force, whether you think
; but every Thing must have
f your serious Consideration,
st frequently Practise accord-
t you think. *As the Things*
give us Peace must be laid in
so they cannot be there laid
rselves. They cannot be ap-
Minds as a Salve or an Oint-
r Bodies, but by the force of
houghts we must work them
uls.

ng more of this Nature I must
will reserve it till the Conclu-
ow give you those Rules that
e by, telling you as I pass along
articular Disease each one of
roper Remedy.

CHAPTER 5.

s directing us unto Peace by
inding, and doing, and distin-
of our Duty.

OW thy Duty and do it.
harge not thyself with more
uty (as those do who think they
s be at Prayer, or hearing Ser-
reading spiritual Books, or do
Vows) nor with less than thy

norm it. For it is i
of those, in the Ext
rest; the one *never*, l
do all that which he t
other *not always*, bec
will sometimes rebuk
Hypocrite, i. e. a par
ignorant Person, the
Person can have no tru
be 1. Inquisitive into
bour to understand wh
2. And then resolve he
vour seriously to do it
inquire what Remedy t
and fall short after the
rious Endeavours. The
these do most concern ou
middle our Practi

And a Man of a weak Understanding *will not be in Peace*; therefore we must grow in Knowledge, if we would be without Trouble: And a Christian that walks carelessly, without Observance of himself, *ought not to be in Peace* till he grow more Watchful, and then if he be surprised, he knows where to take Refuge. But there is no Sanctuary in Christ for a trifling and unguarded Spirit, without great Sorrow, Repentance, Amendment, and after-care and diligence. We must understand that every indisposition of Body is not a Sin, and that our Peace must not be broken, because we are not always in the same Temper, and cannot so cheerfully do our Duty, &c. We must know that a sudden Surprisal, a hasty Passion, a sudden thought is not to break us all in Pieces. And, on the contrary, we must know that a voluntary Admission, even of these, letting of them stay, our not watching against them, and our frequent falling into that Sin, which at first did but Surprise must Trouble us; and there is no Peace, unless we grow better, and more seriously to our Duty.

Study, therefore, the Christian Religion, as it is contained in the Gospel, and **if thou wilt find that there is but this one thing more to be done to keep thee in Peace, viz. a careful Endeavour to live**

... and the Blood
us from all Unright
Rule I conceive will
for all the rest into our
a kind of universal In
all Occasions. We
nothing, if we have a
God. And I think
affirmed, *That there*
God, and no Sorrow but
science.

2. As thou must know
labour to distinguish
Duty, and another Man
keep thee from being *Tru*
tions and Carriage of M
towards thee and others.
us, and despise us. and

be more to avoid those Things in
s, which do so much displease us
s. If we be at all Troubled, let
be for the Sin of him that injures
for our own suffering.

Rule may be put into other Words,
ill make it perhaps comprehensive
Cases. Let us consider what is
own Power, and what is not.

is nothing in thy own Power,
own Will and Choice; all other
are in the Hand of God, or in the
f other Men. It was never in thy
to be Handsome or Witty, or Born
e or Virtuous Parents, &c. why
thou Troubled about such Things?

s in thy Power to be Good and
thyself, to have a beauteous Soul,
e rich in good Works, &c. and if
not thus, then thou art Concerned.

s Tongues be Unruly, and their
e Violent, and thou sufferest Un-
both, how canst thou help it?

not Troubled, if a Dog bark, or
tick, because it is their Nature,
a canst not rule their Motions:

e the Case is not at all altered;
Tongues of Men are as little in
ds as the Mouths of Dogs. These

ys bark (as a Judicious Author
at *those* they know not, and it is

are to accompany one another in

set at him that R
us Miserable, but
he hath in his P
Well, and none ca
with no Oppositio
Do what thou cans
thee suffer: but d
mayest suffer cont
they say, comforte
shion, when his Da
ton: It is none of m
therefore there is n
my Misery. If our
would have them, it
should be so, we m
with such Argument
my Power to Instru
make them Good. I
..

A Remedy against Trouble. 35

What is in their Hand and Power to do, let us next show what is in ours, and that not to be Troubled : and so let the matter rest, unless they have a mind to renew a vain Attempt. By observing of this stile we shall reap sundry Benefits. The Injuries of Men will not molest us, because it is no part of our Duty that Men should speak well of what is well done. That we should have the Approbation of others, is not in our Choice, and so it is not in our Charge ; it is not incumbent on us that nothing we do be not misinterpreted, and wrong apprehended. In living well is our Comfort, and in speaking well of others, this let us mind, and think ourselves no further concerned. It will keep us likewise from *intermeddling with other Men's Business*, and engaging ourselves in matters that belong not to us, which breeds Men no small Trouble. It is our Duty to do well, but not to Censure other Men's Doings. When the Scholars *R. Nechoniah* asked him, How he prolonged his Days to such an Age ? He answered, I never sought my own Honour or another's Disgrace ; nor ever spoke evil of another ; and was Liberal of the Goods which God hath given me. This was his way to live in quiet, which he thought was the way to live long : But it is so common a Fault among us, That w

upon them the Auth
Prudence in question
with that which they
withal.

This rids us likewise
inquiring into other M
ters done Abroad, which
Notes (*Eccles.* 7. 21) 1
Disquiet unto us, unle
selves at last by this l
might have found hel
hearkening to private

CHAPTE

*Two Rules more conce
of Means, and Ca
Events.*

A Remedy against Trouble.

lessness, which are the Authors of no small Troubles. Prudence saves Men a great deal of Labour in the doing of their Duty and a great deal of Trouble for the doing of it, i. e. it keeps us from being molested either by ourselves or others ; and therefore *Solomon* bids us not only keep Command (which is doing of our Duty) but also discern Time and Judgment which relates to our Discretion.

Some Men will bring to pass the same thing, which others do but Endeavour with more Facility and less Noise, and cause, as the same Wise Man saith, *Wisdom is better than Strength.* As therefore, as is lawful, let us become Things to all Men, that we may live in Peace and Quietness ; and let us not have a tumultuous handling of any Matter, giving them an occasion to oppose themselves unto us. Yea, Prudence will teach us to let some Things alone, and not meddle with them, being either needless or dangerous. As *Diogenes* said to a Man that desired his Letters of Commendation, *That thou art a Man every one that knows thee will know ; and whether thou be good or bad, he will soon know that by his own any skill to make a difference ; but if he have no skill, he will not know that though I write a thousand times to him.* But when it is fit to do any thing

can obtain it by Art and
Appliances, we shall find that
by our Labour. Rashness
sometimes create us more
Men would otherwise have
us. We run ourselves
Tumults, and kindle Flame
our own Breath, when we
let us live in Peace and
Let us therefore not only be
mean well; but Wise also
well. Next, after Honesty
let us study Prudence and
as not to be alike Zealous
not Passionate and Hasty
but as *St. James* saith, *to*
good Conversation our Wo-
ness of W.

se that are angry at all, and will pass none; those that are melancholy, as though they were angry and displeased, only with all others, but with themselves.

1. When thou hast used thy Prudence, *not solicitous about Events.* This should be a great Preservative against fears of what may happen, and against regret for what has happened. For to that purpose should we Trouble ourselves with one or the other, when all our Prudence and Skill cannot help it? Fear indeed betrays our Succours, and disarms of our Weapons, and makes us run into those Dangers which our Prudence might have prevented. If we can therefore act bravely and discreetly, it supposes that we are not dispirited, and will likewise keep us from so being. And if the doing well as we can, and as wisely as we are able, will satisfy us beforehand, and make our uneasiness unreasonable; then so it will satisfy us afterward in cross Events, and let us trouble ourselves with a fruitless penitence. The Counsel of the Son of Sirach is excellently good, *Do nothing without Advice, and when thou hast once done, Repent not.* For I believe most men may say the same, which that Person said, *who had so many strange Changes in his Life: If I had not used not to Repent*

*The Knowledge of ourselves, t
with the consideration of the ne
Consequents of every thing,
other Remedies against Troub*

5. **C**ONSIDER *thy own suff*
and undertake no more
fitting for thee. If we did live
Rule, and not strain beyond our
we should be kept from *Troubl*
Employments. As one may—w
ing of *Socrates*, and a Sentence
Import. Let every one know wh
do, and let him not meddle with
too high for him, and so he may q
self, as *David* tells us, by his *Ex*
Psalms 131. 1. 2. Let our Desi
—ing to our Power, and let th

A Remedy against Trouble.

men must be content to govern their families and themselves, to understand plain truths, and practise them, leaving the rest to men of greater depth and learning.

Siracides directs: *Seek not out things that are too hard for thee, neither search the things that are above thy strength that which is commanded thee, thou shalt upon with reverence; for it is not profitable to see the things that are secret.* When he saith in that one instance, may be in all other. Take not upon thee a Charge that is above thy wisdom, and strength and spirit; for when thou seest thou cannot do these things which by thy place and office thou art engaged unto, it will be a matter of infinite vexation, and endless distraction to thy mind. It is of singular use here for every man to observe his own Genius and disposition, and follow that; being contented to be ignorant of, and unable for other things that are without his capacity. It is enough for such a little Creature as a man to be good for one thing, and so we may stand in need of one another. If he will venture upon things without his compass, at his own peril and trouble it must be; and that without the less matter, if it would not hazard other men's trouble also. *Without eyes thou shalt want light,* saith that Wise Man in the forementioned Chapter; and what

unto it. For all things are :
for all men, neither hath ev
sure in everything. And as
to this Rule, give me leave
Employ thyself in as few t
canst : undertake not mu
This is the Royal Philosoph
but a little if thou wouldst
quiet : *Peace arises not on*
employments, but also from
always needful things, and
alone. Therefore when we
do anything let us say, *Is n*
number of needless things :
he adds, have a care not o
impertinent and unnecessar
thoughts and imaginations
viour seems to say the same

Remedy against Trouble. 43

ste to have done, for we shall but
r ourselves; and let us dispatch
due order, one after another, or
shall do none well to our own

*nsider the consequent of every
and of every thing, and either
ll its appendant troubles and in-
nces, or else let it alone. There
ng in the World but it is a Lily
he Thorns; every Rose hath its
about it; and there is nothing
able but it hath some Associates
I wish to separate from its Com-
The best thing in the World hath
; and therefore if we would have
et us consider always the things
ow or accompany every action,
ry condition; and either let us
se the thing itself, or else receive
tinue together with it. By this
e shall save ourselves the trouble
tance for a foolish choice, and we
; be put to the unwise man's com-
Von putaram, I never dreamt of
imagined not there had been all
pleasant things mixed with what
d. Who should have thought of
thysel? How like an Idiot dost
k in thy own thoughts, when thou
surprised? How ridiculous doth
for a man to sit down and cry*

have been so much wiser
shouldst have thought of
then have made this choice
be chosen, *Cum suo onere*
and Followers, and pul
&c. And so Marriage
with all its cares, the dili
another, the loss or und
dren, &c. And so eve
incumbrances and diffi
service of God, as well
must be chosen in the
must in all our choice
or else be miserable.
had this forehanded
the harder to relieve
we cannot do or endur
are necessarily e

lead a life full of miseries, unless for
e time to come they be better advised
fore they choose, and find means to con-
t themselves in regard of what is past.

CHAPTER 8.

*is of great import to consider well what
we enjoy, and we should cast that in
the Balance against our wants, which
is the substance of one Rule more.*

COMPARE *what thou hast not
with what thou hast, and see
ich is better.* This will keep thee from
able for what thou wantest, and thy
ires shall not disquiet thee. Tell all
joints of thy Body, and compare them
h the want of a finger, or an eye, or any
h Member. Whether is a hundred or
more? Thou art poor, but thou art
ll, and hast many good Friends, &c.
perhaps thou hast none; but thou hast
the Host of Heaven, the Sun, Moon,
l Stars, and all the Elements; and the
vidence of God, and the Charity of all
l-disposed people as much as another
1. Thou mayest walk in thy Neigh-
r's Field, yea in thy Enemy's Ground,
enjoy all the pleasures of the Morning,
recreate thyself with all the sweet
urs, and behold the beauty of all God's
tures, and delight in that which God

But they saved thy ..
robbed thee of thy Land
lost a Child perhaps, but
thou remaining? or is
or Wife well? or if the
Estate also gone, and thou
and the Case be supposed
be, yet art thou not alive
thou not part withal rather
wilt not, I know, except
staying in the World
for they are nothing unto
not.

But you will say, Thou
fort to consider that a
then further that the
good people that pray
and all thy good Neighbours

thou art poor, or sick, or anything else, not only for this, that thou art a condemned sinner? What should a damned man do with Riches? Why dost thou trouble thyself about such little things as the loss of a Child, when thou hast lost thy Soul? I fear, why art thou troubled more that thou art sick, than that thou art not like to be saved? What folly was it in the man that complained his stocking was rent, and minded not the wound of his Leg? one would think the great trouble should swallow up the other, though it cannot cure it; and thou shouldst be most solicitous how to get sin pardoned, whether thou dost live or die. But,

Secondly, If thy sin be not pardoned; and therefore thou desirest to be well, yet it is a huge mercy that there is hopes it may be pardoned. And if thou dost understand thyself, thou wouldst not lose these very hopes for all the riches in the World, and the best state of health thou canst imagine. But to return; suppose thou art a person truly fearing God, but art troubled that thou hast not such sweet friends, and good company, and delightful society, and art not so esteemed and regarded, or hast not the fortune which attends upon others: Yet thou hast thyself, and thou *hast a good conscience*, and thou *hast God, and his Son and Holy Spirit,*

But what then? he can
love of God, nor the love
no nor thy love to him

Now if it be thus in
Cases, I pray tell me
that hath many soft
lay his head, and he
a Stone? that hath no
wherein to repose him
serve him, but he will
thorns? Surely they are
row and melancholy,
blessings and contentment
sake the pleasure of
in the company of them
I beseech you, is there
troubled for the want of
for the want of

in the condition of another man. He thinks that he shall be contented with that wherein the other man is not contented himself. By what Argument, I pray you, is this concluded? How foolishly do we suborn our desires and hopes to betray our Duty and comfort? If he be not contented in his condition (but perhaps thinks ours to be better, in which we also are not contented) why should we think to find contentment in it? But if he be content in his Estate, then so may we be in ours. What any man is, that every man may be. Therefore if thou canst not cease complaining, I must advise thee to handle thyself roughly, and when thy mind is troubled, whines and cries for such and such a bauble, do with it as we do by Children when they cry they know not for what; affright it with the representation of some terrible things; shew it the pains of Hell, ask it how it likes to burn in eternal flames, and whether it can be contented to be damned? Let it see there is something indeed to cry for, if it cannot be quiet; and bid it tell thee if it be an easy thing to dwell with everlasting burnings? And when it starts at the thoughts of them, bid it be quiet again, and well pleased, if it can fly from such a misery, whatsoever else it can endure.

And to make this Consideration the

how desirable health
Friends to a poor man
them be in thy eyes.
ty, but thou hast ene-
riches, but thou hast h
health, but thy sins are
now, suppose thou w
were not pardoned, in
thou then be? what
complain of? for the
the want of the thing
under? Answerable
shouldst have in the
let thy quiet be now
them; and as thy g
such things would ex
in thee at present for

CHAPTER 9.

Two considerations more: One of the wants of others: Another of the uncertainty of our own enjoyments.

8. **I**F thou dost consider what thou wantest, and canst not but look upon it, and compare thyself with others, then *Compare thyself with all men, and not with a few: Or secondly, With the whole condition of those few, and not with some part of it;* and this will be a remedy for the same kind of trouble from *discontent, and from envy*, with all evils of like nature. First, I say, look upon all men, and thou wilt see there are thousands of persons with whom thou wouldst not for any thing change conditions. By what Law then is it that thou must needs only gaze above, and take no notice of those beneath? That thou must look on him only who is carried on men's shoulders, (as one did excellently resemble this folly) and think it a fine thing to be so mounted; and never think of the poor men that carry him, in whose place thou wouldst by no means stand. Thou art not alone in the condition wherein thou art; yea there are thousands in a worse; and yet (which is more) *they are contented.* Down with thy high looks, and stare not only upon the great

them rather . . .
viz. such things as those w
really needful for us. And
might have blamed them al
score, *That they were in u*
they thought they were. And
but deny ourselves sometimes
sary desires, even when it is
to humour ourselves and gr
sires, it would be of excellen
must remember that as long
of this World are empty a
trouble will not end by satis
ceasing our desires.

9. *Count nothing certain*
out thyself; and think thy
Body, to be thyself. Thou
tain of thy own choice, if

and: *Distinguish between real and artificial; i. e.* those needs made, and those which thy own hath created. It is most certain needs which God hath made are and soon filled, and God hath vision for them: therefore all this trouble flows from thy own fancy, it please, can create a thousand as to itself; which are indeed none and by the same reason that it thousand, it may create ten times: for there are no limits when are gone beyond nature and ne-

If these needs therefore be a to thee, blame nothing but thy, and by the help of God's Grace re in thyself. Reduce thyself to

...things as
really needful for u
might have blamed
score, *That they w*
they thought they w
but deny ourselves so
sary desires, even wh
to humour ourselves
sires, it would be of e
must remember that
of this World are en
trouble will not end b
ceasing our desires.

9. *Count nothing co*
out thyself; and thin
Body, to be thyself. T
tain of thy own choic
thyself; and thou ca

A Remedy against T

affections, whether we will cannot but love some agreeable and there are others whom we love, because of the obligation to them. These take such hold on our hearts, that they become a piece of us, so that we seem to have lost half of ourselves when they are gone. Against this there is no remedy but one: *Since they are within us, let them not have the best room there.* Make them no place: and keep them below the level of thy Saviour, and his precious Precepts. But love thy Creator and Redeemer above all: and thou wilt find fullness of satisfaction there, when the departure of thy very dear Friend hath made a void and a great vacuity in thy heart. The next Rule also may help to thee for relief, if thou dost but use it with time.

11. *Do not promise thyself what God never promised thee.* The removal of the evils which arise from vain desires cools the anger of those sore vexations caused by frustration of our expectations. It is lawful to desire several things which are uncertain, if God see the use of them to us; but let us not promise ourselves any of them. Do not enjoy thyself in any or any other good, as if thou wert to lose it for thy life. Do not

is nothing unto us
If it have no hold
we concerned in it
We shall never sue
World, if it be not
we set open the door
we embrace it, and
our love cleaving to
as it is, and nothing
but the casting of it
it where it was, quite
is a true Rule, that
any pleasure, but that
we are prepared. If
not sincerely enjoy :
we shall have no mind
we love dearly. No
Case is this. to be

affections, whether we will or no. We cannot but love some agreeable persons; and there are others whom we ought to love, because of the obligation we have to them. These take such hold of our hearts, that they become a piece of it: and we seem to have lost half of ourselves, when they are gone. Against this there is no remedy but one: *Since they will be within us, let them not take up the best room there.* Make them know their place: and keep them below God and our Saviour, and his precious Promises. Do but love thy Creator and Redeemer above all; and thou wilt find fullness and satisfaction there, when the departure of a very dear Friend hath made a wide breach, and a great vacuity in thy Heart. The next Rule also may help to give some relief, if thou dost but use it in good time.

11. *Do not promise thyself that which God never promised thee.* This heals all the evils which arise from *vain hopes*, and cools the anger of those sores which are caused by frustration of our expectations. It is lawful to desire several things which are uncertain, if God see them good for us; but let us not promise to ourselves any of them. Do not enjoy thy Friends *any other good*, as if thou hadst a lease *them for thy life.* Do not entertain

and the Grace of God
do it, if thou pray for
for all these things (I
give us. *Solomon* says
that *the race is not*
time and chance hap-
peneth. Now because men know
things will alter, and
mis-trust to themselves tho
were no time nor cha-
nce; therefore he says
evil falleth suddenly (I
upon them. *Hope and*
instruments of our tri-
umphant cure them both, as I have
and the former Rule.
for any thing, let it be

Answer, who being asked which grief never ceased? said, *Cujus cor quiescit in presentibus*, Whose heart contented with what he hath at present. And he likewise was well employed, for fifteen years together, with great endeavour to get the habit of *not* for any thing: especially since (as he did obtain it; for no Question had a great ease to his spirit by it.

Think that thou art most angry at when thou dost amend. Many themselves no small trouble by troubled at the disorder and disquiet spirit in cross accidents. And I is Rule to take off all that trouble proceeds from displeasure against us for our unquietness under God's that trouble which we feel for the have admitted, if it hinder our And this indeed is oftentimes the

trouble and trouble of all other. All their souls in very vexatious and not thoughts, because they were and impatient; and so they come again which they should cure, less they will cease it, the Disease now more desperate. For they are not if their trouble be not cured, their Disease instantly healed. But, *this which they take for the Medicine is the very Disease.* Trouble doth

Rules that a man
the more thou vexest
thou art from being
Bird that is restless
more entangled and
fore seriously alway
about the cure, wh
at any accident, an
signification of the
against thyself wh
and thy mind is ag
see how calmly *Da*
a stillness, *Ps. 42.*
thou cast down, (
had fretted at the
him, and raised
the commotion w
a new boisterous

CHAPTER 11.

Humility and self-annihilation ; knowledge and judgment ; simplicity and purity ; constancy and fixedness in one thing, are four excellent means to keep us from trouble.

THERE are three or four Rules that are more General and Universal, which perhaps may serve instead of all the rest for to heal all troubles from without, which because they are so large and comprehensive, I will superadd.

1. *Have a little care of thyself.* *Superbus et avarus nunquam quiescunt*, saith Devout Author: A proud man and a covetous never are at rest. The Leaves of the tall Trees shake with every breath ; and no man can open his mouth to whisper ill word, but a proud man is disturbed. Whereas the observance of this Rule will make us say when we are contemned and despised, that they cannot think so low of us as we of ourselves, and then we shall not be moved. It will help us in poverty, sickness, and all misfortunes, whilst we say, *Less than the least of all God's creatures.* Our conceit sure of ourselves is the cause that we quarrel at every thing that happens, as if we were such consider-
Creatures, that every thing must be

...are ill for
is a high piece of
troubled, as if I were
that God should mind
all Creatures in Hea
should wait upon me,
according to my liking

Away with this fond
and ridiculous overwea
you, let us know ourse
be well. There is no
poor things as we are sh
so ill and unkindly at G
do. We are well used
worse condition.

2. *Labour to understa
ture and value of every t
stance in a few things. T*
ture i

*... thou love a pot, remember
a pot which thou lovest ; i. e.
a base nature, and also brittle and
broken, and it is no great wonder
great matter if it be. So in all
cases ; if thou lovest a Flower, re-
member it is but a Flower, but*

*If thou hopest for anything, re-
member thou hast but only hopes. And
if thou wilt find much quiet from
occasions of trouble.*

*We have but one end, and bring all
to that : Which in the great Em-
perour is thus expressed : Reduce
us to a simplicity. The true end,
which is the greatest, is such an
end that all things will promote it ; and
the glorifying God and*

member therefore whatsoever

Thou art careful about me
one thing is needful. Mine
needest not be troubled,
mayest always mind it. This
is, He that hath proposed
end at which he levels all
obtaining of which nothing
all things promote, and which
in every condition pursue
be troubled. For every thing
fied in its end, and this I
have, if it be that which I

As we should have but
us have but one Rule or Law
lives. I know you will know
what that one Rule should
tell how to comprehend it

... things we will ev
and what we will ever refuse ; an
est let them be as they will. No
ath said, Be holy, humble, meek
but no where hath he said, B
honoured, or the like. The for
efore, and not these, we must al-
'l. He hath bid us likewise, that
d not speak evil of others, nor
1, nor return their injuries ; but
hath he said, Do not suffer afflic-
ot put up with those wrongs, &c.
then are the things only that
ill not to do. And by this course
est what a great way we shall
btaining peace. For we shall
ertain of something. When
tate is gone, and his F-:-

utris opus est, ut quæ volunt
saith the Proverb among th
He shall have enough to
please a fool. But how m
shall have that would please
how many of them, is not t
He must not will one thing
sand ; one thing this mom
ther the next, and innum
dictions at the same time t
men. Content thyself ther
God is sooner pleased than
upon his Will to let that
keep to it. Choose that
can hinder, no accident
thou cannot do God's W
suffer it ; why then should
bled. when thy own choice

CHAPTER 12.

Caution and the Conclusion, shewing that these things suppose the practice of some more general Rules; and that we must not have these truths to get when we have need of them.

TO prevent all misunderstanding, I must desire you to consider, that all these Rules are such, as suppose the use of some other, that have an universal influence upon all Christian practice, and these must be joined with them, not severed from them. As 1. Prayer. 2. Giving thanks in every thing. 3. Meditation of Heaven and eternal blessedness. 4. Of God's fulness and the glories of his Attributes. 5. Of Christ's death and intercession, with such like; to all which religious exercises, if we add those rational and natural considerations, we may be well eased.

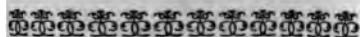
The truth is, there are no such Cordials as those of the Christian Religion. Nothing can support and comfort us so speedily and substantially, as the belief that *God was manifested in our flesh*, and therefore hath a singular love to us and care of us: That the Lord Jesus is exalted *the right hand of God*; and that we *members of his Body, of his Flesh,*

he dwells: And
ward our patience
nation to him with
things we must a
and in our heart.
we must lay the
Which will quiet
our fears, and cut
restore our very rea
ness and strength:
the better able to
the curing all the Dis

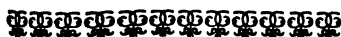
What remains the
deavours thus to set
selves? I told you
these Rules are not
will cure us without c
siderations. C -

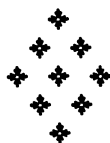
Food, which we take every day to
in health, and not as Physic, which
but at certain times, when we find
our stirring : *i. e.* We must work
to such kind of reasonings and
as these are, we must bring our
such a way of thinking as I have
d, and make these Rules so fami-
r minds, that they may be a part
nderstanding, and a piece of our
ot some foreign things to which
or relief upon occasion of need :
strip our Souls of their former
and clothe them with these No-
We must root out these weeds of
s, *High esteem of ourselves, and*
ly things, earthly love, unrea-
lesire, fond hopes and expecta-
shness and inconsideration, and
their stead such good Principles
ave been commended to you, and
that they grow up there. The
ent of the Soul must be altered
Rule of popular Opinions, and
ny of fancies and imaginations,
e command of Christian Reason.
reat alteration let us engage all
es. Think how shameful it is to
nowledge, and not to know our-
or how to enjoy ourselves, and
rable he is that encompasses all
, and searches into all things,

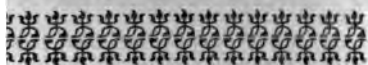
God, and myself, —
when thou art once
thankful, and heavenly
not be displeased at what
nothing will trouble thee
do, it will be this, that
things no better, and as
in thy Art: But this
such a man's condition
mourn shall be comfort
pleasure to be so troubled
mind to be so aggrieved
like those of an ingrate
Cup of blessing so sweet
mingled with tears of
our Ingratitude. W
therefore of a wise Doctor
I will conclude, who



A
CONSOLATORY DISCOURSE
TO PREVENT
IMMODERATE GRIEF FOR
THE DEATH
OF OUR FRIENDS.







A
CONSOLATORY DISCOURSE
to Prevent *Immoderate Grief*
for the *Death* of our
Friends.

SECTION 1.

It is shewn the need of a Consolatory Discourse against the loss of our friends.

is left upon record by *St. Jerome* concerning *Paulina*, that though She a Lady whose Passions were under a reasonable government in other things, yet when any of her children died, she was assailed with so great sorrow, that she had much ado to save her from being swallowed in the floods of it. But it is not so great a wonder that a person of the weaker Sex should feel such a Tempest, as *David*, a man of War, who had overcome so many Enemies, should himself be overcome with grief for a disobedient Son. *It is said that a Lacedemonian* in having sent five Sons to a Battle

enquired not of this,
the Fight. When his
Countrymen had got t
well, my Sons (said St
that *Sparta* is saved.
had not attained to thi
for he sat between th
news of the success, :
of the loss but of one S
to his Country, he cou
self till he came into
up to the *Chamber o*
ment his Son, as tho
day by losing him.
refrain so long till he c
ber, but he watered
tears; and wept as h
O my Son Absalom,

It hath placed any object in our heart, we can scarce suffer it to be taken from us without rending and tearing our hearts in pieces. Such a strange union doth it make between two persons, that we can never give that man any welcome that brings us the news of a separation. And before some of the ancient Carthaginians (as I remember) knowing how it is to love those that bring us the news of the death of them that we love, they never send such a message but by hand of some condemned man, whom they were never like to see again. I am now here to interrupt my discourse, and am very beginning to fall into a passion with myself, when I think how patiently we can suffer our Souls to be divided from him whom we pretend to love. O Love! what great things should we do if we did not love! how angry should we be at the temptation which should draw him from whom our Souls love!

Antonius Guevera had a Niece who was so passionately in love with a little child, that at the death of it She fell into a fever, and was fain to keep her bed. A good man did well rather to chide, than to comfort her, and to write a Satire, rather than a consolatory Letter to her; yet in that strange Passion of hers, we may clearly see how incident it is unto

love; and yet it is necessary
not to mourn for them as if v
else; which will render it
ceptable piece of service
endeavour to ease them
sorrow, and though I ha
lightly upon other malad
going Treatise), yet I a
cular Plasters to this gr
Sore.

SECTION

*Wherein is shown that
Nature leave to ease
rate tears: and two
to keep us from mak
this Grant.*

o prevent Immoderate Grief. 77

uch as at the loss of himself. This
d be to cure one evil by a greater,
to ease men of a short trouble, by
ig them want the constant easement
sweetest comfort of our lives, which
ir Friends. Neither do I intend to
like a Stoic, and stupify all your
ions, so that you should not mourn
l, for that is an impossible thing, if
ave any love. Grace doth not root
Nature, nor dry up all our tears, but
ther makes our heart more moist and
er, and causes it to express itself in a
ming affection unto others: as *David*
that Lady may teach us. They are
dy, not generous, that are void of all
f; they are rather hard than constant,
er inexperienced than reasonable,
forbid all sadness. But it is my de-
to bring you to a moderation both in
and in sorrow, that you may do as
h as becomes good Friends, but no
e than becomes good men. Not to be
ible of evils is not to be men; not to
them patiently is not to be Christians.
neither to be hoped nor to be desired
we should shed no tears at all: but
both necessary and attainable, that
should let them flow in measure. *La-*
ymandum est, sed non plorandum.
may weep, but we must not wail and
ent. We must be natural, but we must

even in mourning, and it
to weep immoderately, as i
at all.

And let none think that
sion unto Nature and dece
will be made incurable; and
not to mourn at all than t
rately. These are but the d
souls; that think that none
but they that are resolve
It is said, indeed, that we r
abstain from a thing of v
tasted, than refrain from
acquaintance. But this i
stood of pleasure, and not
we have mourned a little,
see that there is neither pl

...are, so we must
not to let it work alone. To
weep moderately, it will be nec-
essary to make resistance to our sorrow
muster up all the consolatory Arguments
that are repositied in our mind
will do its part without our help
and not study how to weep enough
any Arguments to persuade our
selves into tears. It is a superfluous em-
ployment to strive to magnify our loss
and is apt to make it bigger than it
is a foolish trouble to be careful
to mourn, for tears will flow from us
on any bidding. All our work must
be to hasten their passage as fast as we can,
and let them flow leisurely, not gush
under too great a violence. Our Religion
religion —

that sets his reason against it studies how to be as miserable can make him? We need not with grief as to create it to our ture, as I said, knows how to out our teaching. We had rather how to bear our nature than how to lay more upon our

But if we will make any opposition must begin before our Passions strong. They are too powerful selves, and we must not let them more strength by our negligence do not at the very first set our posture of defence against them seize upon our whole Soul, and bring it into their possession. As long as our grief stirs, we must

... the time in bemo-
selt, saying, Alas ! what a Friend
lost ! did ever any man part with
a person ? Where shall I find one
able to him in Wisdom, in Lov-
efulness, in all manner of sufficiency
to make a Friend ? Do not, I say
of sort stand to aggravate thy grief
and say, why should living man
be a man for the punishment of his
sin, why should I trouble and torment
myself with my own thoughts ; why should
my tide run together ? how many
have I to be contented ? and spread
before thy eyes, that they may
dry thy tears and cease thy sorrow.
At least, that these thoughts may
be the heels of the other --

*yet those Examples which
from others may move
their Rules, and so a b
made upon them.*

BUT what comforts are
some say) which you
with what Reasons will you

I suppose it will be of no
to answer, that the wisest p
made their mourning short an
because I have already nam
good and wise, that were exc
therefore I must endeavour to
thoroughly wise, and furnish
such reasons as will not suffe
oppressed with their sorrows
thinks it is observable, that
time mourning

amous Leaders, *Moses* and *Aaron*, was prolonged but to thirty days, which is not the time that those Heathens allowed. It is not fit neither to pass by the shortness of *Abraham's* grief for his dearest *Sarah*, who died as some of the conjecture, for very grief when he was at Mount *Moriah*, thinking that her body was offered. This they gather from the expression, *Gen. 23. 2. Abraham* came to mourn for *Sarah*, and to weep for her. For whence it was that he came to weep, nothing to affirm, yet this note of grief is considerable that in the word *weep* (to weep for her) there is a *small* *w* in the middle of great Letters, which may very well shew, they think, that his weeping was little and moderate, and not of the greatest size. That expression likewise taken notice of by some, which follows in the next Verse, *He stood up from before his dead*, as if it signified that he turned his eyes from her, that so he might not be overcome with grief. We must not love to look on our losses; nor think that it becomes us to weep as long as we can. But we should learn by the Manners of God's People to do all we can to make our Mourning short. Yea, might teach you from Heathens themselves, if Examples would do us any good. *Virgus* Ordained that none should weep

...interment. A
observes, though he lo
and Nephews, and wa
Heir, yet he was so lit
death, that he constant
nate, and neglected r
Pericles likewise havin
great Hope, within the
Days, put on a white G
great constancy of mind
about the necessities o
wealth. All Stories are f
Souls, that after they
others, at last Conquered
I know it will cure no l
that his Neighbour was C
Examples do commend t
dies which they used. and

SECTION 4.

teaches us to consider what Death is. First, Common ; Secondly, Necessary ; Thirdly, Good. And if we thought more of it, we should not be unwilling to part : neither doth the manner of parting make any considerable difference.

THE cure of this Distemper doth lie chiefly in a fullness of considerations, withal our Minds must be stored. Nothing can resist grief but a great mind ; and can be great that is not big with knowledge ; nothing can impregnate us with wisdom but serious advice and consideration of ourselves ; and therefore we must provide ourselves with sufficient Antidotes, that may be ready at hand when we have need of them. Our Souls must be as an armoury, and our hearts must be the storehouse where all Medicines are in a readiness against any grief or malady that shall assault us. If we have our remedies to hand, and to compound when our sickness comes, the mind will be so weak that it will not be able to make them. We have least power to consider when we are in sorrow ; our afflictions are ready to smother our Reason, and therefore we must have our Medicines made before, that then

1. First then, *Let us seriously*
What is it that we grieve for?
 answered, that we mourn for
 of those that we love. For the
 What is that I beseech you?
 such a strange and unusual thi
 should take it heavily? Are *y*
 the first that ever died? Are *y*
 persons that God hath single
 left alone? Do you not see
 thing in the World can cause
 Wind, the Lightning, the Fire,
 the Dust of the Earth, the Wate
 and Drink, our own Passions, c
 Sorrow, and a thousand other
 bring us to our Graves. Why
 it be lamented, as if it were s

as this mean? A Friend is dead. There is one man less in the World than there was. O wonderful! What a prodigy is this? One that was born to die is dead! It had been a wonder indeed if he had not died. Then we might have filled Earth with noises. Then there had been some cause for a tumult: but now it is rather a wonder that men should make a stir at an ordinary and common thing, than that a thing so common should come unto them. One would rather look for no tears, than no death; and we will more easily excuse their not weeping at all, than we can these doleful lamentations.

Is it not necessary that our Friends should die? yea, it is so necessary, that it is a thing past, and cannot be recalled; and men weep most for it. If you can bring them back again with your tears, there be any hopes that with the noise they should revive to comfort you, then you have leave to weep as much as you please. Is there any *Elijah* or *Elisha* that can stretch forth themselves to them, and recover them to their birth? Is there any *Paul* or *Peter*, or any great men that can raise them from the dead? Go then and intreat them to pity you. Beat your breasts, tear your eyes, break your sleep with sorrow, mace-

raised ? Were they made
upon the Earth ? What
you to have them called
they must again die ? Is
able to part with them
What an uncomfortable
lead out of fear every day
same sadness ? How do
be even in their comfort
learnt not to be troubled
And if that must be less
learn it now when it is a
would be then. Do you
the Apple rots, and your
your Clothes grow bare,
thing in this World is a
Nature ? Why then do you
such Passions ?

to prevent Immoderate Grief.

may he not call for his own when he thinks good? Do not other men pay this Debt to Nature as well as you?

Seeing then it is both a common and necessary Debt, do not repine as if you did only pay it. He is an unworthy Debtor that returns what is lent with a reproach to his Creditor. And therefore give it up cheerfully, perhaps he may entrust you with something better. When *David* saw that his Child was alive, he earnestly besought of God that he might not die; but when once it had given up the Ghost, he anointed his head, and put on other Garments, because he knew God was not bound to work a *miracle*, though he might be inclined to show *mercy*. While there was life, there was some hope of mercy: but when it was dead there was no hope of a miracle.

And yet there is one thing that may be pertinently observed in that Story of *David*, which exceedingly argues our folly. Though God had said by a Prophet that his Child should die, yet he earnestly begged that he might live. Men are not so earnest for that which they may be assured God will do if it concern the Souls, as they are for that which they have all reason to fear he will not do if it concern *their Bodies*. Men would have **in recal his word**, and alter his decree

, but they see
ment, which they may
a mind to give. They
willing to let them ex
always, which cannot
not to him, that they
part with them, thoug
with them, and he w
willing.

For shame let us not
kind of folly, to be ang
cessary, which we cann
neglect those necessarie
not want.

And since death is
thing and so easy to b
every thing in the Wo
to us; let us further

; for us like a Serpent in the
at the smallest thing in the World
ke us with it; let us verily per-
r-selves that there is no such great
it as we imagine; especially con-
; that there is another life.

sure that some, as wise as we that
so much, have thought that Death
e best thing that befalls the Sons
n: And if we do not think so, it
ause we think not of Death itself.
a common Story which *Pindar* was
uthor of, how that *Agamedes* and
Ionius, having built the Temple of
lo, asked a reward of that God for
Service. He promised that after
n Days he would pay them well for
Pains; at the end of which, they
Died in the midst of a Sleep. This
World believed was a Lesson to them,
God could do Men no greater favour
to take them out of the miseries of
. Not long after this, *Pindar* him-
exemplified the same Truth that he
taught: For, when by the Ambassa-
of *Bæotia*, he asked the Oracle,
at was the very best thing that could
l Men? The Answer was, that *Pindar*
w well enough, if he did not lie wher
rote the Story of *Agamedes*: but i
oubted, he should shortly know wh
s. This he interpreted to sig

hearts, we should not unduly regret the necessity of Death, because it would become so desirable. We should not then be so sorry for our Friends' departure, for our own stay. We should be glad that neither they nor we were necessitated to dwell there always, where there are many troubles, that he is happiest who soonest freed from them.

But there were many that thought much of the goodness of Death, who were comforted with the bare thought of necessity. How many Heathens might I tell you of who fled to this one true Refuge, and found Protection under its wings against the assaults of sorrow? Not that has happened to me, but what happens to all. The first Minute that we breathe, This is no

at I begat a Son that was Mor-
so proceeded in his Discourse
any accents of grief, or a mourn-
. And so another said to his
when he saw him weeping for his
thought you had known that you
a Woman, and not a Goddess.

Remember then what the thing
thou lovest, and thou must be will-
er to leave, or not to love it. As
ed to stand behind them that Tri-
, and to admonish them, You are
ortal Men; so let us say to our-
hen Love is in its greatest Flames,
a Dying Person. What hurt is
ile we embrace and kiss a Child,

To-morrow it may die: and so to
e with our Friends, To-morrow
ou or I may go away, and never
brace any more. Doth it make
e the less? Doth it make us avoid
essence? No, therefore we are so
of our friends' society, because we
ot how long we may enjoy it.
as love more fervently desirous
all of them now, because it knows
may have none of them ere it be
It teaches us to use their Friend-
the best advantages we can, be-
e are not like to have the use of
g as we please. The knowledge
leparture doth not part friends

best testimonies of our love, and make us only improve our time the benefit of them, and they of *neca* tells in one of his Letters, who gave a great deal of good to others not to grieve, was himself made an example of one overcome with grief. But the truth of it is, (1) there was no other cause of that grief which I must now condemn, this, *I did not use to think that he might die before me.* I only had in mind that he was younger, much than myself; whereas I ought to have added, What is this to the purpose *he ought (I imagine) to die after he may die before me.* Because I received a s

when it comes? If you will lament the death of your Friends so sadly, cannot prepare your lamentations, death may be so near? If you think so near, then it is likely your sorrow will be violent when it comes, because

If you think it is, and yet do not know when why should you lament that it comes at Night, which you did not weep at Noon? There were some Creatures say, in *Pontus*, whose life lasts but one Day: They were born in the Morning, and came to their full growth in the Noon, grew old in the Evening, and at last died. If these Animals had been of the reason that we have, would they have lamented after our fashion? They would have mourned for one that was to die at Noon, whenas it could not live any longer than Night? No, that would be unnecessary, it is no great matter to die at Noon. And because we are of the same kind of life, our trouble at Death is not the more, but the less: For it is no wonder that we did not *die* many times, than that *we die to-day*.

Some will say, that it is not Death at the kind of Death that so troubles us. They could have been content if he had gone out of the World any way. But I beseech you, do you not ask yourselves? Can

he that persuades himself to part
Friends, will not grieve for the
of the parting. He that can
himself in the greater cause of g
not suffer the less so easily to
him. And therefore you see
have always something to find f
all. If a Friend die in a far Cour
they say, Alas! that we should
him before he died? how sad it
should not take our leave? If
home, then they say, Who cou
to hear his groans? how sad wa
him in the agonies of death?
and speak nothing, then they
he might but have told us his m
had left us any remembrances

— fact — If he

o prevent Immoderate Grief. 97

use he was snatched, rather than went
'. If he die of a lingering sickness,
they say he was nothing but skin
bone, a mere Anatomy; never any
ture endured so much as he did. And
ey complain they know not for what,
hey would not have had him gone
so soon, but spun out his life till he
d more ruefully. And indeed men
want some pretences for these com-
s; but the true reason is, that they
l not have had their Friends to die at
In what glass soever this Potion had
resented, they would have swallowed
the same disgust. And I must con-
t is very bitter, yet we should not
to make it worse than it is; but by
ting such considerations as these,
e it with a better countenance and
t down more easily. But there is
ag which the Vulgar so much dread,
ven execrate, (if I may use the words
asmus) as a sudden and unexpected
1: Nothing which they so frequently
vehemently deprecate as this evil,
makes me think it necessary to
a particular Salve to this Sore; and
find none better than that which
Admirable Person hath made to my
compounded with a grateful mix-
f other profitable things. You would
l to consider, (says he to Jocodus

* *ΕΠΙΣΤΟΛΗ* ,

‘ the Virgin-Mother, with certain w
‘ and Characters, not unlike to May
‘ Charms. They that are in such d
‘ of sudden death, how much better
‘ it for them, if they did beg of He
‘ a good life? For what more foolish
‘ to defer the amendment of our life
‘ we come to die? How few are the
‘ any at all, who are amended by a
‘ sickness? We ought to despair of r
‘ but he learns Christianity late, wh
‘ no time left to practise what he l
‘ The remedy of Confession comes
‘ when the Soul is just on the b
‘ the lips.

‘ Grant me, say they, true conf
‘ and pure confession before I die
times ask of St. B

more need of confession.

there are some who are so bold
call God, by name, what kind
they desire to die of; and how
months they would lie sick. How
more like Christians would it be
care of nothing, but so to order
things that our last day may not sur-
prise us unprepared; and to leave to
the will of God? He knows what
is best for every one. There is one way
of coming into the World, but a wonder-
ful way of going out. Let him choose
what pleases. That man cannot die
well. But if it were law-
ful for a man to choose what death
he would die of, I think there is none
more terrible than death.

‘ gladly not be troublesome
‘ he dies. I have heard of
‘ who perceiving his spirit
‘ thence apprehending son
‘ sickness, was wont to
‘ Friends, Would to God,
‘ to him, He would take
‘ denly, lest by a tedious sic
‘ grievous to my Brethren
‘ he desired. For the day
‘ He preached twice, gav
‘ nion, sat down to Dinne
‘ which he begged their e
‘ into his Cell to take son
‘ he was found, a little afte
‘ Bed, but more like a ma
‘ would not think this de
‘ than a long sickness?

fort a dying man; but more
ly there are those that add to
ple.'

d be too long to set down all the
he brings, both ancient and mo-
od men who have had a sudden
o another life. I shall only ask,
should be dreaded so much which
seemed to grant as a favour to
hom he hath taken away (as
there writes) either *as they were*
Divine Service, or when they
working, or intent in meditation
al things? Let it be but our bu-
order our life as we ought, and
l be no cause to stand in fear of
eath. And if we see those posted
o were not so careful as they
ve been, to live well; let it be a
to us to prepare ourselves the
efully, and to exhort others not
f so necessary a business till the
too late to be concerned for those
gone; let us fear rather for those
in. Fear, I mean, lest they should
eir sins, but not lest they should
only, which many good men have
and others as good have endured.
is time to dismiss this particular
grief; for the cure of which, as
thers of the like kind, let us pro-
ier and weigh what follows.

*Friends, upon a
what every one of t*

LET us consider w
whom we make
Who is it, I say, that
away from us? Perhaps
poor little weakling ne
light. And this hath
in it of all other things
spark of life should
greater wonder it is th
gled in the Gate of th
while ago it had no lif
as it then was. We
without it; why can
without it now? It nev
capable to show any
the

neat neither, as we make it. If
have known the miseries of living,
ad been put to its choice, very
ould not have chosen to live, but
at now it is. It hath not blotted
by any sin, nor deflowered the
urity wherein it was born. If it
thing to complain of, it is only
at it was born. And therefore let
tent; for it is better perhaps for
ot much the worse for us. If we
much for an Infant, what shall
r a Man? Either let us now let
e Sluice, or else expect that we
n be drowned. If it had lived to
1, it might have done as we do,
y bewail the death of its Children.
efore either let us not thus bewail
e think it happy, that it lived not
miserable as we think ourselves;
ways our grief will be cured.

suppose it be a Child of a larger
whose death extorts these tears
: Yet it is but *one*, and we have
ore remaining. Shall we lose all
ent of a great many, because we
e want of one? If the life of this
ld have pleased us so much, then
ul should we be in the life of four

If it be such a grief to lose a
en let us be thankful that we lie
r the miserable grief of losing

weight, who cannot endure one pound ? and yet how j fear that all the rest should low, seeing we fret so much in this ? Suppose that this goodly Child, yet not fairer the rest put together. Or if beautiful, yet some of the o more wise. If this had all o we may learn now how to di equally, and take pleasure in If he loved us most, then he wished us (if he had thought make ourselves miserable b for him. So *Charidemus* Friends when he was dying : will that I should die, and th thing that is hurtful come f

Thus we should say to our Friends, we love them ; and therefore their love to us should not make us sad, because they would have all they love to be cheerful. If they could tell us their mind, they would certainly bid us cease our mourning; and therefore let us end it of our own accord. Let there be such an harmony still between us in our wills and desires, that we may not be wailing and lamenting, when they are wishing we may be comforted.

But let it be supposed that it is an *only* child; yet are there not many hopes that you may have more ? who gave you this ? cannot he give you another ? hath not he that hath the Keys of the Grave, the Keys of the Womb also ? If one die, then, so long as the World lasts, another shall be born. And if we desire Children for the good of the World, then, so they be true, it is no matter by whom : But if for our sakes, then we may have them as well as others, though perpetual grief and sadness, you may be sure, is not the way to procure them. Or if God will give us none, then we may adopt one. Any Child will love us as if it were our own, if it know not that it is any Body's else. Nay, any one will love and serve us for what we have, and instead of one, we shall have many that will thank us (more than he

sheba his Wife, (2 *Sam.* 12.
a *Jedidiah*, a man beloved
If we count it such a strange
then it should seem it is an o
to live, and so why should w
the new life of another? B
strange thing to die, then (a
already) we may well be co
if we should have no more,
be some comfort, that then
no more to mourn thus sadl
suppose thou art the last of
and Name, (as was the gr
and *Lipsius*, also another ex
lar) it is no great matter, seei
is not to last long. If thy
have an end, what needest th

.. 10 1 .. 1 2 A .. 3

to prevent Immoderate Grief. 1

thyself wilt say that it had been better they had never been. They that thou mournest for, because they are dead, might have given thee greater cause of mourning if they had lived. If the death of a Child be sad, his wickedness would have been far sadder; for that is a worse Death. He that dies, doth trouble his Parents but once; but he that is bad, is a perpetual torment to them. He that is dead cannot indeed help his Parents, but then he doth not hurt them, as many a bad one doth. For those that are dead we only grieve, we do not fear; but for those that are bad we fear perpetually, and we grieve also; yea, all the sorrow we now conceive at their death, will not equal perhaps the mere fear which we should have had from their infancy, lest their life should prove bad.

It is said in the life of *John the Patriarch of Alexandria*, that a Merchant came to him to pray for a Son of his that was at Sea, that he might be safe. Within a month the child died, and his ship likewise was cast away. And when he was thus troubled at this double loss, he one Night that he saw the Patriarch standing by his Bed, and saying to him, 'Thou desirest me to pray that thy child might be safe, and behold now he is dead. If he had lived

that have sought their Pa
and what a trouble would th
Some have slain their Fathe
their Mothers, and who was
mourn then ? If you be affrig
strange supposals, (which so
had a real truth) yet consid
that if they had not been l
standing, who knows what
might have endured, worse
Can you tell what misfortune
befallen them, which migh
them wish they had died s
are now dead, perhaps they ha
afterward they might have
not so easily obtained. For
and frequent occasions are

life, and from the terrors a
of death. He hath left the ev
World, as well as the goods ; a
f a capacity of suffering, as w
joying any thing here. ‘ And
le that a vast number of mankir
? Listen to their complaints ar
ations everywhere, and it will p
mind how happy He is, who no
danger so much as to hear them
ayest understand from my cala
yzs a Great Man to the French
Ambassador upon such an occa
w many of the blows of Fortune
hath escaped by a timely death,
h nothing would have more ex
m than that which thou most
the greatest



...eyes, or in
' Stone, not so much
' their death. Their
' things which may
' except those only
' placed in safety. The
' Honours, the Emba
' might have had, or as
' we rather fancy, than
' selves, come into our
' presently that those
' might have as well
' the rather, because it
' are many evil things
' no good things without
' Therefore I would
' that of the *Greek* Com
' thy mind. If thou canst

prevent Immoderate Grief. 111

I, rather than with lamentations; only that Death is most of all to be welcomed which hath exempted an innocent Age, untainted with this World's wickedness, not only from the danger of sicknesses and calamities, but which is greater, from the danger of being made bad. Therefore I would have thee frequently say to thyself: That Good, that Beautiful Soul, could no other way spare me of it. There is nothing now left to provide for it; I only owe a great many thanks to God for the use of it so long. I have lost nothing by its death, but what I wanted with an equal good, before it was born. And one thing I have gained by it, which still remains to me, a memory of those sweet things which I saw, those joyful things which I heard of: For which I should be very ungrateful, if I should return only to God but a long sadness of heart, that is, for good nothing but evil.' In the same manner also, I remember that great Divine, *St. Gregory Nazianzen*, comforts his Parents against the death of his dear Brother *Cæsarius*: 'We are sad to think (saith he) that *Cæsarius* shall rule and govern no more: but let us consider withal that none shall afterwards domineer or tyrannize over him. We shall fear or stand in awe of him

wealth. *Asperitudo, &c.*
 ' the rest he shall expound no
 ' he shall not labour under d
 ' ther ; no, nor bear the burth
 ' men's miseries. He shall
 ' *Euclid, Ptolemy, and Her*
 ' but he shall not be vexed
 ' the proud ignorance of em
 ' *Plato, and Aristotle, and I*
 ' all their fellows can do hi
 ' credit, nor shall he cast in h
 ' to dissolve their little subtle
 ' shall I remember more?
 ' prized things, which are
 ' sought by all, Wife and C
 ' shall have none : Nor sha
 ' for them, or be lamented by t
 ' by leaving them to others, c

y, the Child of a thousand Prayers that in the spring and flower of age. What Heart of Adamant would sympathize with one in this condition? I answer you in the words of a great Father of the Church now mentioned, who is ready to comply with your sorrows, if I will be but as forward to receive his consolations: 'I confess (saith *St. Basil, in a Letter of his to Nectarius on this subject*) that it is impossible to be insensible of your loss. There was nobody that wished, when he was alive, that they had such a Son; and when he was dead, they wept for him as if he had been their own. Nay, if we would complain and abandon ourselves to weeping for this accident, the whole time of our life is not long enough for it. If all mankind would groan with us, they could not make a lamentation equal to this loss; no, though they should make a river with their tears. The Sun himself, if he were sensible, would shrink at such a spectacle. But if we will let the gift of God, which he hath put into our hearts, interpose that sober reason which sets a measure to our Souls in prosperity, it will suggest many things which we have seen and heard to moderate us in these sad circumstances. It will tell us that this life is full of affliction; and that all places

‘ If we suffer reason to sing in
‘ in our ears, we may find some
‘ end of this evil. And therefore
‘ thee, as a generous Combatant
‘ thyself against the heaviness
‘ stroke, and not lie down under
‘ of sorrow. Being persuaded, that
‘ the reasons of God’s dispensations
‘ out of our reach, yet we ought
‘ to accept that which is ordered
‘ so wise and loving ; although
‘ and grievous to be borne. For
‘ how to appoint to every one a
‘ fitable, and why he hath such
‘ terms to our life. The cause is
‘ prehensible to us, why some
‘ away sooner, and others tar-
‘ this tedious and miserable]

like this admirable language our
y are rewarded with an equal
ce by the just Judge, who per-
same worthy actions. We are
d of a Child, but only have
im to the Lender ; nor is his
ct, but only translated to a
The earth doth not cover our
ut Heaven hath received him :
rry awhile, and we shall be in
ny. The distance of time is
between the arrival of several
to their Inn ; into which some
y turned, others are entering,
est are making great haste to-

But they shall all come to an
though some perform the jour-
r, yet all are in the same Road,
me Lodging expects them all.'
at Holy man comforted *Nec-*
d when he had done, he wrote
nsolatory Letter to his Wife ;
o full of good counsels, that I
scribe some of it. ' Those
ith he) which befel us are not
Providence, as the Gospel
s. For there is not a Sparrow
to the ground without the will
ther. Why should we go about
is will ; seeing by all our strife
t repair what is already done,
y lose and ruin ourselves? Let

‘ tyrs. The Mother of the *mac*
‘ seven of her children put to
‘ miserable torments, and neit
‘ nor shed ignoble tears: Bu
‘ God thanks that she had a
‘ offer to him. It is a great
‘ confess, but there is a great
‘ the patience.

‘ When thou wast made a M
‘ broughtest forth a Son, thou
‘ thanks ; but didst thou not
‘ that, being mortal thyself, th
‘ est forth a mortal child ? W
‘ strange then in this, that
‘ mortal, is now dead ? He c
‘ thou wilt say, before his
‘ knowest thou that ? He d
‘ for anything th

are? The most solid comforts are those which are derived from this humble submission to Almighty God, and entire resignation of ourselves to his incomprehensible wisdom. Concerning which a modern Writer hath spoken such excellent words, that I cannot forbear to translate them hither. 'Our lives (*saieth he*) are all alike: Their length is measured by the will of him that giveth them. He gathereth the fruit while it is green; he stays till it be ripe; and he lets it hang till it be rotten: Whatsoever he doth, we owe this submission to our Creator, and believe he doth nothing unjustly. He doth no wrong, neither to them he takes away young, nor to them whom he suffers to grow old. But to ask why he doth things with such diversity, is to question that which we shall not be relieved of, till we come to a place where there is a greater light: Now we are in such a darkness as renders all our curiosities unprofitable. There are Plumets to sound the deep abysses of the sea, but none for God's secrets. Believe me, and put this trouble out of your mind; it cannot stay there without diminution to your honour; and, which is more, (I must add) without disrespect to God.' We wonder perhaps (to use words of one of our own Nation,

to send, and not an
' use of that kind of
' who know that in ou
' many Mansions, bu
' or design of that Bu
' taking in his Mate
' the young, and leav
' the sickly over-live t
' health. Then is the
' *in Earth, as it is in*
' neither pretermitt hi
' them, nor yet pass t
' consideration, as thou
' therein ; nor go abo
' of his hands, as thou
' him to do them bette

I shall conclude th
siderations of the same

lend to, the Grave is my best Pay-
master. That shall restore me my Child,
where he and I shall have but one Father;
and pay me my Earth, when that Earth
shall be Amber, a sweet Perfume, in the
nostrils of his and my Saviour. Since
I am well content to send one Son to the
Church, the other to the Wars; why
should I be loth to send one part of either
Son to Heaven, and the other to the
Earth? Comfort yourself in this, my
Noble Sister; but above all in this, *That*
it is the declared Will of God. In sick-
ness and other worldly crosses, there are
anxieties and perplexities; we wish one
thing to-day in the behalf of a distressed
Child or Friend, and another to-morrow;
because God hath not yet declared his
Will. But when he hath done that by
death, there is no room for any anxiety,
for any perplexity, no, not for a wish;
for we may not so much as pray for the
dead. You know *David* made his Child's
sickness his *Lent*, but his death his
Easter: He fasted till it was dead, but
then he returned to his repast, because
then he had a declaration of God's Will.
I am far from quenching in you, or dis-
charging natural affections; but I know
your easy apprehensions and over-ten-
derness in this kind. And therefore
ince, in so numerous a Family as yours

cally, as an instruction
‘ And that God in this :
‘ do so again, in some
‘ Friends.’ For to take
patiently, is but to forgive
but to surrender one’s self
is to be ready for all that
pleased to do.

These general Antidotes
used, will preserve us from
any other evil of this nature
not be solicitous to prescribe
particular remedies against
any expect I should, and
death of their *Parents* who
they that brought them
are themselves gone out of
know of them what

If it is but one of them, it is likely, that we have lost, we may then love the other more. Or if both, yet we have least reason to complain about their death of others; for both Nature, and they themselves, and we also would have them before us. We complain that people die when they are young; and will we complain too when they die of old age: Then seems we will have none die, and cannot be contented unless they live always. Would they have been willing to have been childless without you? If not, then let them have their choice to go first. Or if you are so well in love with death, that it would have been more acceptable to you to have gone before? Or so much in love with them, that on that account you would rather have died than they? Then would it be that your death would as much more trouble them, than theirs doth you; the love of Parents to their Children exceeds the love of all Children unto a Parent. It is very well then as it is. It is not handsome neither to complain when we are forty or fifty years of age, that our Parents are dead, for they could live no longer; or if they could, it would have been but a kind of death. If we will not cease to complain when we are of age, never shall we ever cease when we grow old. For as *Cardan* tells us: A poor

of their care was
ourselves.

But perhaps they die before we
Age, and can take care of ourselves
we are least sensible of their loss
we are so considerate as to know
may also consider such things as
There is none fatherless that hath
his Father ; and he that hath none
be little better for his earthly
If they were good, let us follow their
ample, and remember their Counsels
they were bad, they would not be
true Parents to us ; and it is w
haps, that we had not such an
to follow. They may live still
they were good ; if they were bad
need live the better ; and spe
which m

Monarch of the World, Cicero
a Orator, Galen the most excel-
lician, Aristotle the great Phi-
are all examples of this truth.
ad enjoyed the support of their
lean upon, they might not have
own sufficiency, nor exercised
ities; or else they might have
ly eclipsed by their lustre, and
ing to be taken notice of in the

loss, will some sorrowful Crea-
is greater than all this: no less
myself is gone from me. Death
shed an Husband out of my
d he the tenderest in the world.
, I must confess; but it is well,
th is so common, that he hath
alf, and not taken all.

he had, will that passionate Soul
cannot live in any joy, now that
part of me is dead and gone.
had never lived to see this day,
lived it: Who can think of so
each, and not be ready to go out
it stay a little, I beseech you:
ever think of this before now?
not take one another with this
ill *Death us do part*)? Death
ought to have been better ac-
before this time. It sought your
ice long ago, and would have

seen another self. If you
be tied in such a yoke, Wh
thus for the gaining of you
if you liked that person so
be able to think of any ot
may have the glory to sta
rare and noble examples o
and friendship, who have
Image of their deceased H
so lively engraven in the
nothing could ever displac
out.

Alas ! may some of the
say, (whose hearts are co
deeply wounded with this a
a pitiful glory is this ? an
ment will it prove to me, to
Image of such a person eve

of a desolate Widow : And if you please, hear his Answer, in a Letter to the Wife of *Arinthæus*. Some part or other of which may help, perhaps, to compose the spirits of such persons, whom I cannot but pity above all other ; and make them conceive some joy, when they look upon the Image of what they have lost. And if you meet with some things in it that have been said already, do not therefore skip it over hastily : For second thoughts of a good thing are better than the first ; and the same thing in a new dress may meet with those affections, which it did not excite before.

There is none (saith he) that doth not laugh for such a man. Who can be so stony-hearted as not to shed a tear for him ? Yet let us not Complain that we are deprived of him, but give thanks to God who joined you together, that you have lived so long with him. To be bereaved of an Husband, is common to you with all other women : But to dwell with such a one, it may be questioned whether any can glory in the like happiness. For to say the truth, God, who made us all, created this man as an Example of human nature ; so that all eyes were turned towards him, all tongues praised him ; and many could not believe *Arinthæus* to be dead, when they heard the sad

... of those that are to com
' thou mayest be worthy by g
' to enter into the same place c
' repose. Spare thy aged Moth
' thy young Daughter, who hav
' Comforter left but thyself. Be
' ple of courage to the rest of wo
' and so moderate thy passions,
' heart may not fail thee, nor th
' not be swallowed up of grief. A
' all things look to the great
' patience, which is promised by
' Jesus Christ, in recompence of
' do here.' ' Do not think (as h
' another Epistle to her) that s
' tion idly befalls the servants of
' are under his special care, but f
' of their sincere love to our Cre

Master, and therefore ought not
received as grievous, though for
sent it hurt our weakness. For
we know not the Reasons by
every thing is done, as good, by
aster; yet this we ought to per-
ourselves, that what hath happened
vitable, either for us, because of
ard of patience; or for the Soul
ed, that it might not be farther
d in a world so full of wicked-

were the Arguments whereby he
ed other persons as well as her;
rs by his Letter to the Wife of
.. To whom he adds these words:
y Children be as so many lively
es of him to comfort thee in his
e. Let thy thoughtfulness and
out their education, draw aside
d from these sad reflections. And
onstant solicitude to please God
t of thy life, thou wilt get an ex-
ease and quiet to thy afflicted
its. . For a preparation for our de-
efore Jesus Christ, and to study to
ad among those that love him, will
icient to obliterate all our sorrow,
t we shall not be swallowed up

ame he writes to one that had lost
lent Wife: A Person so fit for

' is past -
' the first nor the only,
' on this fashion. It is a
' for all to die, though to ha
' is peculiar to few, whor
' The truth is, to grieve f
' from a Wife, is one of t
' For I have known many
' with them, just as if
' off a burden.

The rest I shall not
would leave some room
course of another great
to disconsolate Widows
is this. I have lost (
not only my Compa
my stay, my shield
doubt not of the Re
of; but

able to resist them. This is the thing that breeds me all my anguish; set this aside, and his death would not give me such a torment. What shall we answer with *St. Chrysostom* unto this? 'Truly I could easily demonstrate, that not what they pretend, but an unreasonable passion is the cause of words so sad and doleful. If this were the cause of their lamentation, then they must never cease thus to bewail themselves. But if after a year's time all these tears are dried up, it is certain the want of their defence and comfort (which will then be most felt) is not the only cause of them. But let it be supposed that this is the fountain of all their sorrow; yet consider how much infidelity there is in it, that we should think it was *They* who took the care and patronage of us, not God. It cannot choose but provoke his displeasure, to see a creature of his more beloved than himself; and therefore, perhaps, he took away thy Husband, because he was more to thee than thy God. The only one of *Israel* is very jealous, and cannot endure to be so slighted, that other things should have so much of our affections, as his excellent goodness; which is therefore to be beloved by us above all things, because it expresses a love to us above all other Creatures.

‘ thinks thou shouldst consider
‘ wantest him, thou hadst God
‘ wantest thy menial Servant
‘ dants, thou hast the Guardians
‘ Powers: The Dominions
‘ palities of Heaven are thy I
‘ thou sayest thy Children were
‘ that cannot be, seeing God
‘ to the Fatherless. If thou
‘ shall want necessaries, tell
‘ gave them to thee, and who
‘ be not more than meat, and thy
‘ raiment. Or if thou fearest
‘ not be so well provided for
‘ they might have been, how
‘ I tell thee of, that have been
‘ Widows, and proved famous
‘ the other side. how many thou

Do not set thine eyes then on the Youth
as by reason of his Father's greatness
girded with a Golden Belt, and rides
a Prancing Horse, and is taken into
great Courts, and hath many Tutors
& Governors following him at the heels:
Lift up thine eye above, open the gate
to Heaven by thy thoughts, look into
a Stately Palace; behold the King of
heaven sitting on his Throne; and
He whom thou admirest on Earth can
soon be admitted thither than thy
self; fetch a great sigh; fill the Hea-
vens with noise and clamour; I do not
bid thy lamentations. But seeing
neither riches nor birth, nor any thing
else is there preferred, but only Virtue
& Goodness; judge what reason thou
shalt have to be content; and think how cer-
tain it is that nothing can make us dis-
tressedly sad, if we will not be Fools, but
philosophers.

And for thyself, if thou complainest
being desolate and solitary, remember
that the Apostle saith, 1 Tim. 5. 5, that
Thou art an one *Trusteth in God*. This is
thy opportunity to enjoy more of the
best Good. Thou hast more time and
liberty to please God, now that thou hast
no else to please. Thou art freed from
other bands, to be tied faster to him.
There are no chains, no restraints upon

~~... when thou prayest, ...~~
‘ talk with God ? When thou re
‘ not *God* talk with thee ? And
‘ he say to thee ? Words more
‘ more sweet than can drop from
‘ band’s lips. If he speak eve
‘ the matter is not great ; for
‘ a fellow-servant. When the
‘ self will be pleased to embrace
‘ lovingly to his hand-man.
‘ strange piece of service. A
‘ I beseech you, how he serves
‘ upon us : Hear in what words
‘ our affections : *Come unto :*
‘ *that are weary and heavy*
‘ *you shall find rest to your* &
‘ again by the Prophet he cr
‘ *woman forget her sucking*

that Exaggerate Grief. 186

ings of God to them. If we will
satisfied in so tender a kindness,
no remedy, but we must be
purpose writes that excellent
ith an Elegance, which though
it imitate, yet I could not but
I have run beyond the bounds
ish I intended to confine this
And yet the minds of such
I am now treating withal, are
so clouded by their sorrow,
I be Charity to try all other
righten and clear them. I shall
d therefore to them, before I
of this Argument, the advice
man in a neighbouring Country
years ago, sent to a Lady op-
th an obstinate grief for the loss
Husband. His words are to
: 'Come to yourself again,
and think what you are doing.
away, and estrange from you
thing which you love above all
t, and may enjoy continually,
ease. For where, I pray you,
ink that is which you so much
l and loved? You will answer
aven: And so it is, I make no
full of joy and content among
d. But withal you believe that
ove are so separated from us,

‘ holy Angels are continually
‘ we take care to draw them
‘ how do we know that bless
‘ whom the faith of a holy lov
‘ die, would not come to vi
‘ made ourselves fit to receive
‘ they found nothing in us
‘ their nature and happiness
‘ dered us from going towards
‘ what greater obstacle can t
‘ it than tears and sorrow?
‘ that must carry us up thi
‘ thoughts ; which, animated
‘ sires and the ardours of a
‘ ship, must never cease beat
‘ raise us up to that which
‘ And what do our tears but w

ment. Immoderate Grief. 127

stars soar up higher, till being
they turn into Comets and
celestial fires. Do you believe in
that your thoughts, though
pious, can ever mount high, if
clogged and wet with abundant
at them, be heated by the sacred
your holy Friendship, and puri-
a worldly contagion; and taking
ght through a calm and undis-
spirit, as through a clear and
ir, you will questionless overtake
ch is fled from you; and embrace
sed Soul, and grasp the splen-
that eternal light wherewith it
ed. And you will find it as if it
ed to your desires, coming down
ll along your thoughts as by a
giving you a more perfect re-
therein than can be imagined.
well in you, (at least by the lively
of your vehement thought) and
if it were yourself. For we find
corporeal things a violent imagi-
makes us believe we see and touch
ich is farthest from us. Try,
, that which I say, and you will
most true. Make use of this
ome grief, which you cannot be
to spur your desires to be re-
o that at the loss of which you
repine.' Thus He.

to God and our blessed S
they apprehend, I hope, ever
care of those that commit
the fatherly Providence of
preme Reason: They sh
themselves in the company
of their remaining Friends,
is most delightful, and con
fortable. And all of ther
may make a sensible Im
Husband.

I know they will say, bu
may die too, and then w
I have told you already
have the less to add on th
I shall remember you of
neca concerning the dea

men) and we make Friends. And if thou be desirous of more, and findest thou need of them, thou hast leisure now to go and seek them. He can never want friends that wants not Virtue. He loveth one well, that cannot love any more than one. Is it not a ridiculous folly for him to shrug and cry when he hath lost a friend, rather than go to fetch another friend to cover him from the cold? If he be taken away whom thou didst love, seek another whom to love. It is far better to repair thy loss, than to mourn for it. And if thou canst not find another to thy mind, How couldst thou be a Friend to him that is dead, if thou hast no power to help thyself? Why should not a good man find enough in God and himself? The want of nothing can make the want of Virtue; and he that hath that, hath enough. Nay, every good man is thy Friend, if thou be good; and they that never saw thy face before, if they see thy goodness, will be good unto thee. *Bonos viros oportet inter se amicos esse, etsi non minus noti: All good men ought to be Friends, though they be not much acquainted.*

I have passed over this last particular (as you see) very swiftly, because I observe my discourse swells to a greater bigness than I intended: And in some o

better then, why didst
seeing thou knewest th
No question it is better
a good thing, than never
it. And therefore seei
worse now than thou was
been better than once th
more troubled than thou
be less troubled.

But *Secondly*, Compare
condition with *what th*
This is not the worst that
in such a world of Mise
then that thou shouldst lo
dren as *Job* did, and then
Estate ; that the Sea sho
part, and the fire burn
Thi

be troubled at the occasion of it? thou dost not desire to cease thy-
 ing by ceasing to be. Ease thyself
 thy grief by the Being that God
 even thee. ~~If thou couldst~~ not
 then, Do not mourn now. But
 consider, that since thou hadst a
 here was a time when thou hadst
 these Relations, no Wife nor
 n, nor Friends, which thou art
 d of. Yet thou didst not then weep
 gently and trouble thyself, as now
~~Seeing thou art what thou~~
~~was contented as thou wast.~~ What
 is there between that time and
 Thou wast as much without them
 now thou art; why shouldst thou
 as much contented now as then?
 difference between those that want
 and those that lose it, is only
 that they who lose it once had that;
 they that want it, never had. Now
 we are more troubled because we
 had it. One would think that their
 should be the greatest that neither
 nor ever had it. We have rea-
 son more pleased that we had it, if
 were any good in it; and if there
 was, then we have no reason to be
 sad that we have it not. Say,
 how rather never have enjoyed thy
 than now be deprived of them?

course : And so it was with
God Blessed in his latter ex
in his beginning. *We have*
of the Lord, (saith the A)
that the Lord is very pitifu
der mercy. But then this
to be obtained only by Pat
cannot be contented, it is ne
think, that he should teach
greater losses.

Thirdly, *Compare what*
with what thou hast not lo
commonly more than he ta
away thy Children perhaps
thy Husband, and he is b
Sons. Or if thou hast los
also, yet thou hast thyself;
a living Man complain?

rather than this one Friend? Shall I raise him from the dead? All the Angels go into his Tomb. Wilt thou have me or else take comfort in none? Then I may well take away all, and let thee have nothing to cry for. Yea, who is he destitute of all Friends and Comforts? Job himself was not so spoiled, though they did add indeed to his grief, yet was their mistake, and not their want of love. And if we should have no better, we may give God thanks, that he has us, see more than all our Friends. It is a great mercy that God gives us time to cease our grief and trouble. And perhaps we have Riches, and a pleasant Dwelling, delightful Walks, &c. If we have not, and can bear that patiently; then we may soon learn how to bear this. Do the poor people of Norway weep when they eat, because their bread is made of the Barks of Trees, and sometimes of Chaff; not of Corn as ours? If there were no Trees, nor Chaff, nor any such thing to fill their mouths, they might well cry; but as long as we have what is needful, we should be content, for nothing is so needful as that. Let us not weep because we have not so many friends as we had, for we have more than we deserve. Let us not mourn as though

this is a thing we love to do
be so much danger in it than
us. If we be guilty of any
comfort ourselves in comfort
think that we are not so
Now that which we are afraid
we *do ill*, we ought to do
we *suffer ill*. Is God more
than to any of our Neighbors
we see that many of our Neighbors
dren are dead as well as others
them have lost four or five
lost but one. Nay, many
had any, and yet they do
mourn, and besmear their faces
and break their hearts with
Case is the very same now
but only that it is

k? Ours were taken away by the
of God, but theirs were taken away
the hands of Men. Our Friends died
their Beds, and theirs died in the
l: Ours *went*, and theirs were *driven*
of the World. Come, let us go com-
our Neighbours that have lost more
we, for they stand more in need of
fort. If they stand in need of none,
no more do we.

It was very handsomely discoursed by
ates, (as *Plutarch* relates) That if
ould all agree to put all the troubles
calamities of men into one heap, on
condition, that after every man had
ght his and thrown them there, then
should all come again, and take every
an equal portion of them, there would
great many that now complain who
ld rather take up what they brought,
go their ways contented with them.
nd so *Antimachus*, an Ancient Poet,
a his Wife died, whom he loved ex-
ingly, he went and writ a Poem
ing her name, wherein he reckoned
all the Calamities that he could re-
ber had befallen any in the World.
his means he did deter himself from
; for how can one suffer the miseries
h others endure, if he cannot bear
light one of his own?

thly, Let us compare ourselves with

now strong -
forters left but God and themselves
their chiefest comfort was, that they
shortly die the same death. But
standing all this, and much more
did not take it heavily, but (as
speaks) *They bare it all thank
blessed God, who could tell how
the World beyond all the things
men.* Let not us, who suffer by
things, weep with an extraordinary
when they who suffered most
deaths did bear it with more than
courage. They might have been
to have wept blood, rather than
tears. And yet they rejoiced
Friends had been offered in
God; and we weep as if they
harmful torments

excellent example. And when I think of the Mother of the seven Brethren mentioned in the *Maccabees*, She calls my thoughts back a little further than the Son of Christ. Did She wring her hands when She saw the skin of her Son flayed from his head? Did She cast any tears to the fire wherein another of them was led? No, She speaks as cheerfully as if they were not stripping them of their lives, but clothing them with a Royal robe: She looks upon them, not as if they lay upon a pan of Coals, but in a warm Bed. She exhorted them, being filled with a courageous spirit, saying: *I cannot tell how you came into my womb, for I neither gave you breath, nor life, neither was it I that formed the members of every one of you. But withoutless the Creator of the World, who formed the generation of man, and founded the beginning of all things, will also by his own mercy give you breath and life again, as you now regard not yourselves for his sake.* This marvellous woman (as She is called, *ver. 20.*) knew very well that She did not give them life, and therefore why should She take so wily their death? She considered they were none of hers, and why should not the Owner take them? She knew that *She did not lose them, but only restore*

Die, my Sons, for that is

What poorness of Spirit
we cannot see a Soul put
without so much ado? The
man could see seven Souls
Body with more courage t
man can see one Soul qui
leave its lodging? I would
to save his tears till some
he may have some great
them. If he will weep
when he sees the Bodies
or Friends so mangled as
if he would not weep out
let him weep soberly
if he were drunk
Sorrow not

SECTION 7.

Reasons are given against immoderate sorrow, which are comprised in seven Questions, which we should ask ourselves.

AFTER we have taken this course with ourselves, we shall be disposed to hearken unto Reason. Let us proceed from making comparisons *ask ourselves some Questions,* till we give a good Answer. Know of ourselves why we are so heavy? Let us speak to our Souls, *Tell me, What is the matter? What is the cause of all this grief? Thou rational Creature, what reason hast thou for all this sorrow? Thou art not to be troubled merely for thy tears, if thou canst find out any cause. Hideous things sometimes come before us to affright us; but they are the Chimeras of a childish imagination, and not things really existent.* bid Fancy then to stand aside and let Reason speak what it is that troubles us. Children cry who cannot speak, and we are not much troubled, because they cry for they know not: Unless we therefore can tell why we weep, no body will pity us, be-

be no cause that the ru
should run, that is cause
it up.

1. *For whose sake do*
For the sake of him that
thy own? Not for him th
for we suppose him to be
reasonable to say, Ah me
do? I have lost a dear F
eat and drink no more.
never hunger again, neve
never be vexed and troub
is more, he shall never die
is the frantic language of
weep for the sake of hi
Suppose thy Friend shoul
and shake thee by the
My good Friend. why do

we enjoy the light of his most Face. I would not live if I might not for the Love of thee. I have such affection to thy society (most dear unto me) that I would give my present company to hold converse with thee. But do thou rather depart as soon as thou canst: And bid Friends that they mourn not for thee when thou diest, unless they would need to be miserable again. If we have such a short converse with our acquaintance, what should we

What should we say? Should we mourn and crying again? Would we dig a new Sluice for our tears to flow? Would we pray him to go to Heaven, but stay with us? Would we treat him to beg of God that he come and comfort us? If not, then be well content, unless we can give a reason for our immoderate tears or love to him. *Holcot* reports of a learned man, that was found dead in a study with a Book before him: A friend of his was exceedingly amazed at his sight when he first came into the room.

But when he looked a little further, he found his forefinger pointing at a place in the Book of *Wisdom*, (4. 7.) *And the just be prevented with death,*

mortal, —

respect them only, we do
forth as the *Egyptians* did
phet of *Isis* when he died,
ings and sorrow, but wi
joy, as being made an l
Betters, and gone to poss
ous things.

The truth of it is, if i
Love to him that express
then we should not begin
nor make such a noise.
men are dying. For
nances and the misera
wherewith we encompass
make Death seem more
than it is in itself. V
falling into (may a mar
make such a

will make a poor Soul fall into
dark and cloudy Thoughts. Men
are therefore to say that it is indeed
to themselves that forces them thus
bemoan the death of their Friends.
What are you, that cannot be con-
soled, one should be made much better,
making of you a little worse? Is this
great Love you pretend to your Friend,
you are extremely sorry he is gone
to heaven? Are you a Friend, that look
more at your own small benefit than at
his great gain? Was he not much be-
nefited to you for your Love that would
have had him lived till you were dead,
that he might have been as miserable in
mourning for you, as you think now your-
selves to be? But what is it, I beseech
you, that you thus bemoan yourselves
for? Because that you are now miser-
able? No, it seems that you are not
miserable enough, and that makes you
weep so much. If you had some greater
calamity befallen you, that would put the
sorrow out of your mind. If you were
sick or in pain, and had lost all your
goods, these things could take your Mind
off from this loss: Why then cannot the
enjoyment of your health, and ease, and
content do as much for you? When *Joab*
did but threaten *David* that they all would
leave him, unless he would be comforted,

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miserable by this loss, it
it is not so. But how d
mere self-love is the
tears? Suppose this pe
at so wide a distance f
or two, that no tidings
to us. Did we weep, i
while because he was
not the thoughts that
to see him again con
was he not then in a
we neither saw, nor
him? What help did
at that distance; or
sure us? If we did
so miserable all the
in tears, we ought
we we

cent Immoderate Grief. 157

1. Natural Affection, I confess, will make us big with sighs, forth often into tears. We feel it as we were before. There is nothing wanting, which we formerly had. And it is an old Acquaintance which Nature cannot but be loth to part with. Get a new Nature then, and it will mend all. Though the first Nature be so free, that they owe no treason: Yet when they come, we must be careful not to follow them. If Reason will not be very far. Religion will restrain ourselves. (That Person speaks) will not suffer for all what God kills: And Reason will teach us to bear those things with patience, which do not happen to us; and which we cannot by all means make not to have happened.' Let not let us expect that Time will take away this sickness from us. The Remedy of vulgar Spirits: *est, tempus ipsum antevenire, ipsi nascenti occurrere.* It is of a wise man to outstrip time before it: To prevent a grief that grows, and strangle it in the very birth. And indeed from hence we conclude that not mere Natural affection neither, which we commonly owe our sad-

we were born, ...
when we came of Age,
were departed. It is
for a considerate person
seeing it depends upon
And if any one shall
to the good of the world
mourn for the loss of
hath reason to reject
good of men so much
labour to do much
self; and he will
he hath remaining
the good they can
2. But let me
thy Friend God
not? If he was
- a Friend of

(Son of Sirach) *do men mourn
hat is dead ; but for a fool, and
ly man, all the days of his life.*
were a *Good* man, then thou
ot to mourn now, for thou mayest
ee him again, if thou art *Good*.
u mayest comfort thyself, My
not gone, but gone before. He
ed from us, but not lost. He is
at not dead. He hath taken a
nto a far Country, and there I
o see him. What matter is it
ny Friend return to me, or I go
None but this, that if he be in a
ce, then it is better that I go to see
that he come to see me. Should
sire to be better ourselves, and
e him made worse? Then let us
ly follow as fast as we can, hop-
where he is to embrace again.
ot expect him in our House, but
s us in his. He cannot come
us, but we may go up to him.
t come back, but we may follow
nd there is no difference (as I
veen his visiting us at our home,
going to see him at his, but only
it is a great deal better for us to
here where he is, and not where
ow ourselves. Let us not mourn
for that which cannot be, but
that which may and will be.

- can do us any good
we shall not want it

3. Ask yourself
*you mourn more for
glad for your enjoy-*
much reason to lament
Friend, then it should
was very valuable.
the sweetness thou hast
thou wouldst purchase
tears. Is there no other
things present? Is it
folly to forget what
Shall we only think of what
lost, and not of what we
do not know whether we
but only that which we
may think of as much as
Q

***t Immoderate Grief.* 161**

Men are born to die, but all
born to live so long before
All men have acquaintance,
have not Friends. Therefore
a Friend, and hath him so
knowledge that God is very
friend. He was not ours, but
by God; or rather he was
only lent. We had not the
it only the use. We have
thing that was our own, but
that which was another's.
We now that he is taken away,
be angry that God requires
to be thankful that he hath
ing that which was none of
and assure yourselves there is
unreasonable than to mourn
we us a thing no longer; and
that he gave us that which
le at all. Cease your tears,
u, unless you will shew that
to have wept a little sooner.
that he was not worth the
then you need not weep at
give God the thanks that you
so worthy, and that you will
moderate weeping.
some passionate person say,
rather augment our grief,
k that he was so much worth
yet is gone. But that is our

it is to be supposed that you will be more upon it ; and if they cannot be sad : But if they be you are not to be cured by reason something else. When you fetch a sigh, and say, Oh my d is gone ! Call it in again and sa be to God that I had such an o Who would not be willing to s tears after so much joy ? But remembrance of the joy will con the tears do not overflow. It i lent Saying of *Seneca*, I ever t friends with joy : *For I had I should lose them, and I hav as if I had them.* If we coul of them as dying while they then we should more easily thi

not to drive them out of mind, but to remember them, and keep them in your thoughts. But how short a remembrance (saith the wise Seneca) must that be, which is always joined with grief and sorrow? If we could remember one always, we must remember him with pleasure; For no man will return willingly to that which he cannot think of without his torment. And there be any little grief intermixed with our thoughts, yet that grief hath its pleasure. As the sharpness of old Wine doth make it more acceptable to men's palates; and as Apples are more grateful for their sweetness; so *Attalus* was wont to say, That the remembrance of our Friends is the more pleasant for that little sorrow it is mingled with it.

4. Ask yourselves again, *Why so many weep for one?* Could that one have deserved more for you all, than every one you do for him? If you will weep, weep your part, and do not weep as if there were none else to weep but yourselves. If you can, that was not acquainted with the world, should see ten, or twenty, or perhaps a greater number, sitting in a room, miserably bemoaning of themselves, would he not ask what Town was burnt, what Family was dead, that caused so many Mourners? How much then would he be astonished when he heard the An-

Must *so many* be re-
one hath taken his le
there be no comfort for
of you against the dea
son? Methinks you s
gether weep no more f
than that one would
if you had been dead
therefore upon one ar
are still left behind,
here are twenty more
how is it then that v
as if we had not lost
but every one of us ha
had been but one of
we have done more,
of us doth? Could he
the loss of us all, or

whole ; for that is as if you
bear it with you.

Myself, *Who it is that governs*
? Is it the Will of God, or thy
ou prayest may be done ? Shall
t made a thing have leave to
t as he thinks good ? By what
that he shall not do what he
h his own ? Must we have our
things, and must not he have
so ? Must not he be pleased as
? If we think it so reasonable
at we will ; then it is more rea-
at he should have what pleases
if our Wills and his Will can-
together, which shall bend and
mselves to the other ? Is not
ost wise ? If he had considered
uld he have done otherwise ?
have told him what would be
r us ? If we had been of his
ould not this Friend have been
? Doth he will things because
erhaps there is no reason at all
ills, and we are in love with a
know not why ; shall we think
so in like manner ? Or if we
easons, are not his better ? We
e the life of a Child, that he
omfort unto us ; God will have
with him, that he himself may

haps we desire our Children for
God's glory sake, that they may
and serve him in the World: For
he tell what is best for his own
Is he so careless of that as to
the things without which he
served? Let us then cease our care
unless we would have him to leave
the World. But he was taken
some say, before his time, else
be content. I shall answer thus
thus doth: (who accords with
Great, before mentioned) Let
such word, I beseech you, as we
to be spoken, and more bold to
—Before the time do you say?
was he not thought to come
time when he came out of his

that the
But and shit
But we know
in even our s
ome another's c
w life will brea
it stand upon
? meantime, if o
ad, and we be l
ot solace ourselv
of our High Pries
our miseries, whic
pect that ever h
n when we are lik
? We should be s
hat befalls us, tha
ur condition was a
be more dear unto
hen notli
to "

less it be sweet to our taste.
Passion judge, and not our I
therefore we think there is
bitter Cup, and no danger i
Draught. We lament and
we ought to think ourselves
ers ; and we rejoice and lea
haps a cross of the greatest
befallen us. Let us stay awh
and expect the end of thin
mourn too much. And let
to be cured, rather than plet
our Souls amended, rather th
humoured ; and we shall ha
son to thank God for ever
comes to us.

6. And this will lead n
Consideration concerning th

revent Immoderate Grief. 160

fore, that falls to the ground with-
Father's Providence? Then Man-
at needs be under a greater love,
e of them can die by chance, but
direction. And above all other
e hath a singular care over the
of good Christians, the very hairs
e heads are all numbered. If not,
as an hair can drop off without
uch less can any Body of them
their Graves, but He hath a hand
But still He hath a more special
nce over such Christians as are
ess and Widows, helpless and des-
f all succour. And therefore as it
goodness that took their Friends
so much more will his Goodness
re of them whom he hath left none
take care of. He considers us not
his Children, but as Children
in the midst of such and such cir-
nces; as desolate and sad, as left
his Providence and tuition. And
re it is that the Psalmist saith,
Art the Helper of the Fatherless.
In another place, *A Father of the*
less, and a Judge of the Widow,
in his holy habitation. I am poor
wrowful, let thy salvation set me
high. Yea and all good men are
compassion to such persons; So that
ssings of those that are ready to

‘ for he will not involve us in evil
‘ if either there be none, or he take
‘ of men’s matters ; what shall I
‘ in a World that is without a God
‘ without a Providence ? But that
‘ God, and he cares for Men also, and
‘ put into their power not to fall into
‘ things which are truly evil. And
‘ the rest that befall us, if any thing
‘ them had been evil, he would have
‘ provided that we should have been
‘ to have fallen into that neither.
‘ this great person had known also that
‘ leaves us not only to our own power
‘ he sends any thing upon us, but
‘ hath a peculiar love to his Servants
‘ they are in trouble and affords them
‘ assistance. He will not suffer

cent Immoderate Grief. 171

ast. Therefore he hath put it power not to be troubled, but to n for comfort in all that befalls if there were no comfort in him such cases, then they should not allen us. Let us not therefore s long as we have a God, and as all things make us seek for our in him.'

us ask ourselves, *How long we mourn?* Doth any man intend e it all his life? Then he may e follies of *Augustus*, who made e of his Nephew, whom he dearly placed in his Bedchamber, that kiss it and embrace it daily. Or e of *Alexander* will be a fit pu- for us, who built Temples and ed sacred Solemnities every year loved *Ephestion*. Do you in- / year to have a Funeral Sermon? l weep over their Graves at that ou do when they are first put into not, set some measures to your , for of itself it knows no mea- nd if you intend not to weep hy can you not cease now? If a thing to be lamented for ever, ld it be so sadly lamented at all? indeed doth require some mourn- atural affection must be allowed but we must stay them as soon

... to let the sorrow
and run as far as ever it
him, that either his sorrow
or else it will spend itself,
without any thanks at all
trite thing which I am go
(to speak with *Seneca*) I
fore forbear to speak it, be
ken by all: So it falls on
will not put an end to his
will end it for him. But t
honourable, as hath been a
expect, till it put an end to
can run no longer, and not
ownelves by not permittin
all without our leave. To
weeping is the basest rem
It is far better for us to let

erved by *Pliny* the Wound is very ancient, but in the hand, but in suffer it, and require use to reject and t shortly after, not urteously, but also

And seeing if it t will fairly cease en, that we should put a period to it.

, *To what purpose*
Every wise man in-
elf in what he doth;
row will do us some
ing to indulge it.
hath had his fill of
ction it hath given
at all our gains in
b is) after they have

Doth any man say
ned so much? Then
ain, if there be so
ofit in it. Had we
vid concerning his
l, I shall go to him,
to me? I may bring
7 Grave, but I can-
the dead. I cannot
ars, as we do a dry
ring up again; but
elf, and learn others

... only no good n
less matter; but it doth u
little harm. Though it wi
yet it may breed us no sma
it end. This is all the cor
a man hath, and it is a v
that if his Grief do not k
kill itself: But many an
destroyed; many a body h
pered; and given most mort
to the Soul itself. Many a
the Soul most vehemently,
than grief, which hath bee
madness in some (as *Plut*
served) and in others hath l
Diseases, and made others
selves. And this it may de
rally; for nothing eats the

vent Immoderate Grief. 175

ed gives us a new sorrow, to
we should be so unreasonably

ist write upon this, as well as
ordinate Joys, *Vanity of vanities,*
ty and vexation of Spirit. And
let us not be troubled now, lest
troubled more afterward, to consi-
polishly we were troubled. The
Viobe which tells how she turned
th sorrow into a stone, doth but
be stupidity and dulness that
on grief, and the excessive me-
nto which it sometimes casts us,
nders us as insensible as a stone.
d how you grow in love with sad-
it hath no profit wherewithal to
use your affection to it; but pays
only with itself, and such dis-
ordinarily use to accompany it.
ould be the less in love with it,
here are so many occasions of it
es. We need not weep so much
ss of one thing, for we must ex-
inual losses. The World is not
ace that we should take care to
our tears at one time; we shall
asion enough for them, if we have
d to weeping. Let us bestow
the less upon one, because there
ny objects to solicit our sorrows.
r Souls be tender, and apt to

perpetual grief for
he did grieve to die, his gri
but a little while: He died bu
should we die always? It i
must die, but of all deaths le
with grief; and much less fo
that which we see we cannot
selves. But let us be furthes
making our life a perpetual
grieving for that, which by gr
so soon run ourselves into.

9. Ask thyself again, *W*
Friends do not think that o
must die first? Do we not see
common course of things, one
before another to his Grave?
(if it had been permitted to t
wouldst thou have appointed
I had

to prevent Immoderate Grief.

thyself, by being glad that they enjoy it
thyself. Or wouldst thou have
gone together and been enclosed
the same Coffin, and interred in the sa
grave? Then it seems it is no such gr
matter to die as thou makest it, seei
thou art so willing to die also. And i
no great matter for thee to live, th
was it unto him. If the sorr
living without him, be greater than
of dying with him, why then w
he desirous that thou shouldest di
why did he pray for thy life a
when he died? And if he would
thee to die also when he died, w
thou then live in a kind of Death, a
enjoyest not thyself, nor the pleasures
life? Either resolve to die also, or e
live as a man should do.

10. Ask thyself *How can I take*
my death? Certain it is that th
must die also; but if thou canst not p
with a Friend, how canst thou part w
thyself? How wilt thou endure that S
and Body should be separated, if th
must not shake hands with another B
distinct from thine? Are not they
most ancient Friends? Is not their un
more strict and close? Can two men cle
together as thy Soul embraces its Co
panion? What then wilt thou do w
their Bonds shall be untied, if thou

dead, as thou dost now lament
of thy Friend? Will it groan :
think of the hole where its
Will it sigh to think that its
nion is then become the co-
Worms? If not; then let it r-
heavily for a less matter than
fallen it. If it will; then w-
troubled for thy Friend, and
own self, to think how sad th-
day be? The fear of thy own
more than equal thy sorrow f-
of another man. And how
have time to think on any t-
thou dost fear it? Or if thou
it; how canst thou fall under
who hast overcome so great :

Dost thou intend to go c

t Immoderate Grief. 179

we mourn so much, if it be
all thing? If we mourn ex-
cess a sign we think not of the
of it, and then how shall we
death, seeing it is such a
our thoughts? Let us but
elves upon solid grounds
own departure, and I will
that shall cure all our other

Let us but dare to die
we shall not dare to cry so
man's death.

Pelusium thinks that our
not mourn for his Friend
ause he was dead (for he
was going to raise him from
ut because he was to live
to come from the Haven
arrived, back again into the
Storms; from the Crown
joyed, to a new Encounter
mies.

at not believe his interpreta-
st thou believe the thing?
eriously consider that the
s World is so great, that we
weep that we are in it, than
are gone out of it? Then I
in, whether when thou art
all, thou wouldst willingly
If not, then thou knowest
to thyself concerning thy

sible of our Bodies, and have s
ing of our Souls or Divine thi
is ready to make us think w
when our Bodies are dead. '
Death such a terrible thing.
both our own and others' Dea
because it seems as if there v
tinction of us: That which v
nor have any sense of within
was not. And therefore if
heavenly things, and perceive
have a Soul; we shall receive
it was the loss of ourselves, a
can but be sad: Let us live t
a sense of such things as m
die willingly, and think that v
are not lost; and then we sha
that we have lost our good F

event Immoderate Grief. 181

ou deserve to have the Friend
ou hast lost? If thou art able, or
r given any comfort unto others,
er then the same Cordials to thy-
hy should not that satisfy thee,
ou expectedst with so much rea-
ld satisfy them? What then
say to another if his Friend was
at say to thyself. And if thou
wonder that he should reject all
then do not make thyself a won-
idst thou never tell any man that
me to be impatient, when we can
selves? That they suffer nothing
God and Nature have appointed;
must all expect such losses; that
knows whose turn is next? Take
own counsel, and be not such a
n as cannot cure himself at all.
istemper different from theirs?
re not the same griefs and mala-
their minds? Then the same
will cure thee that thou gavest
Or if it would not cure them,
u wast much to blame that didst
a better both for them and thee.
ine some strange loss, the like to
ever any suffered? Then this
fort thee, that thou shalt never
e like again. For it would be
ange, if a thing that never came
ould twice fall upon one man.

of *Drusus*, that though *D*
the midst of his embraces,
kisses warm upon his mout
died in the very height o
with the most warlike Natic
feet; yet he not only put
his own grief, but taught
how to be moderate also.
he could not have stoppe
others, unless he had been
spirit as first to stop his o
art a Friend therefore unto
all learn of thee how to be
Comfort thyself as thou l
others, or else as thou c
comfort them. And let it
worthy behaviour toward

all miseries. Though we may not
for the death of any, yet it is no
to think that they must die who
us, and their rage shall not last for
er. If nothing can cease their ma-
pity, yet Death can. It hath done us
no such wrong, but what it can re-
us with the same hand that did it.
ugh we have now no Friend, yet
ly we may have no Enemy neither.
was one support to the Christians
for their persecutions, that though
r Enemies (like *Saul*) did breathe out
hing but threatenings and slaughters
inst them, yet their breath was but in
r nostrils, and might soon evaporate
vanish away. *Julian*, called the
state, had done more hurt to the
istians than the ten Persecutions, if
th had not suddenly wounded him
one of his Arrows.
he *Marian* flames had devoured in all
hood a great many more Bodies, if
th had not shortened her Reign, and
extinguished the Fires. We have no
on then to look upon it as unkind,
h may do us so many courtesies; nor
excuse that of cruelty to us, which de-
rs the cruelty of others towards us.
3. And now may you not well make
Question more to yourselves, and say,
ere not more reason to be comforted

cheer us unless we make it our own by meditation anything sadden us unless also. Seeing then they thoughts that make us either and we have more comfort than heavy, we cannot but cheer, if we will not be false to ourselves. All that we can possess is, that we have lost : dear and perhaps only For we have heard that there is a New World, and that you have more and that you have more remaining than are taken if you had none but God, and if you will read again said, twenty other Re-

... who received the
lder Brother's Death, whom
seemed, with a great deal of
and shortly after the tidings
Brother's decease, in whom
ich hope, did not alter the
f his countenance. But
his Servants died not long
suffered himself to be so far
at he quitted his former re-
gave up himself to all grief
The Reason of this was not
that he bare to his person
rest, but (as he well saith)
op full of sorrow before,
st needs break the banks,
he bounds of patience.

Cardan tells us, that
tion

many griefs, and
fall to the ground. It was
but his own foregoing
made him fall. It was
came upon the back of me
and so oppressed him.

But something hath be-
also: For holy *Job* was in
dition and far worse; on
tread upon the heels of
him tidings of his misery
patient, though he himself
in his own body most sore
have the same grounds
had, and abundance more
in those younger times.
cause of trouble falls
another, we can add on

many die,
He that can solidly com-
in the death of one, will not
ately troubled for the loss of
e let our grief indeed work
d, while nothing of it ap-
hearts be loaded with it,
yes look not heavily before
it is no wonder if it do at
th when the heart is over-
can find no other way to
But if we take a course to
parts at the very first, and
ly contented, or if we let
settle itself, but labour to
n we shall be better dis-
ch another cross with the
For then a new trouble
upon the old.



It doth rather mind us of the mortality of all. And doth not God govern the world in the death of the last as well as the first? Then there is no less wisdom and goodness in it when many die, than when one. He that can solidly comfort himself in the death of one, will not be immoderately troubled for the loss of more. If we let our grief indeed work its ground, while nothing of it appears; if our hearts be loaded with it, though our eyes look not heavily before them; then it is no wonder if it do at last break forth when the heart is overcharged, and can find no other way to ease itself. But if we take a course to comfort our hearts at the very first, and make them truly contented, or if we let not the grief settle itself, but labour to subdue it, then we shall be better disposed to bear such another cross with the like patience. For then a new trouble doth not come upon the other, but only follows after it; It doth not add to the former, but only comes in its stead; it doth not augment, but only renew our grief.

14. And now is it not time to conclude these questions, and to say to yourselves, *Why should not reason do that which little or no reason can do?* The more we reason, shall we be the less in peace.

... , yet they know n
ther why they should i
for their loss. Thoug
understanding of the
they have as little know
forts and supports.
creatures you see that
ful noise for the loss of
very short while, and th
it no more. Some of t
(if I forget not) used at t
years either to kill their
them to death, and to re
They thought that they
enough, and that it was
themselves, and a great
children to have then
longer. The *Caspians*

in his time there was at *Rome*, a man who had had twenty Wives, married to a man who had had two and twenty Husbands. There was a great expectation which he should die first; and when the man died her, his neighbours crowned him with Laurel, and caused him to bear a branch of Palm in his hand, in token of a victory, at his Wife's Funeral. It seems that men can sport at death if they list, and laugh at that which makes so many cry. Why then cannot Reason make us moderately sad to bear that which humour and fancy can make men not to lament at all? Why cannot our Religion do more with us than the people or our Friends, who are like, can laugh us sometimes out of our sorrows?

If I have not said too much in this argument, I have some confidence that I have not said too little. And, indeed, I have not said more than I first intended, but so much that if any have the patience to read it through, methinks the very length of the discourse should make them forget their sorrows; and by thinking so long upon another thing, they should not remember what they thought upon before. A Soul is scarce big enough to hold these considerations, and the thoughts of grief also. Here are so many that are able to thrust sorrow out of

things. For I am of these considerations with grief and pricking of not quite heal it and satisfaction. I shall therefore three things for the filthy matter, for the cure and to make the Soul and sound.

SECTION

Some other things are perfect cure of the which is deadness to the casting out fals second is the change into another kind.

Life of -

gent Immoderate Grief. 191

beholdest worms crawling out
eyes and mouth, and try how
ble to bear that thought. Think
she that lies in thy Bed by thy
cold as a stone ; think that thou
the carcass of thy dear Friend,
thy Soul how it can brook it.
is often, and though thy Soul
at the first, yet at last it will
.. That little sadness will banish
away all the greater, that else
ze on thee hereafter. There
tle to do when death comes, if
tantly dost this. Thy Soul will
e from them, that thou wilt not
riek ; none will hear the strings
en you are separated. Death
be a breaking of your society,
and easy untying of it. Nothing
en to you but what you have
r long before ; and you shall be
y, This is not the first time that
en my dear Friend dead. Yea,
h thyself that thou seest thy
y laid in the Grave, and that
st thyself as cold as a Clod of
hink that thou art returned into
s and dirt ; and that thou art
by thy neighbours. If thy
ndure these thoughts, then why
be troubled at the death of
This is a kind of death to

... to come ; th.
self in Heaven an
and while thy So
thy body here bei
differs from that
in this only ; that
perfectly out of th
be no trouble in
thou now makest
it, there will be
would think) quite
get from it.

And the way to b
things, is to chang
and to see them to
are, empty and uns
and inconstant. O
before in the forr

... be in a thread-bare coat
n a Fool who is unfortunate.
then, that we cry and w
dren when we lose any of th
things; seeing we think c
ore happy than men in the
of them. We think that
ne when we part with that wh
uch a high opinion of; and the
7 to make us think that all
by altering of that foolish op
e expect what cannot be, an
content with what may easil
cannot make the things of thi
still and quiet, but may mak
o; and the way to that quiet
to consider their inconstancy
ur happiness :-

with us. We mourn now because
are so inconstant, but then
mourn, because we knew them
constant. If we could see
that any of these things are
might avouch it, that they
have left us: But if they do,
why are we offended, that Christ
he will with his own? And
we who are so inconstant, ought
besides ourselves, to consider
whose desires are so restless
tain, expect that all things
should be stable and quiet
look into ourselves, and with
much difficulty to settle
shall not wonder that other
things should be so. And again, if this

... *cum putes*, &c. So
is that nothing is miserable,
we think it is so; and that no-
make us happy, unless we
we are happy. And we had
k so now, than stay to be
lesson by the dear experience
many troubles. Let thine
ever so prosperous, yet if thine
mortified, thou wilt never be
out rather the further off from
For they that have the great-
e are the soonest disturbed
e, because they are not used
thing go contrary to their

wilt take any comfort from
cy of things. let it be so

...as well saith, I
of human nature, that
all things here, when
when it doth not, it
beasts; For it is nat
ignorant, but for a ma
vice, especially when
himself.

There was a Fable am
which wise men unders
it great Philosophy. In
sad discourse, it will ple
if I relate it; and it v
great deal more for to
it. After *Jupiter* had
he thought that men w
strained from sin witho
punishments; and so he

Evil things, and the latter in that of Good. When this was done, *Jupiter* threw down these empty Tubs to the path, and all mortals ran at the rareness of the sight, to see what they could find in them. Some looked into the one, and fell into the other; and though both of them were empty, yet they thought verily that the one was full of good, and the other full of evil. And ever since, it came to pass that here below we have nothing but a fancy or conceit of Good mixed with fear and jealousy; and a mere conceit of Evil, with some hope in the compound of it. The Moral of it is this: That the things of this world are but empty Goods, and inconsiderable Evils. They are our own opinions that trouble us with the shadow of evil, and that flatter us on the other side with a fair show of Good. All substantial Good is in Heaven, and all dreadful misery is in Hell. If we go to Heaven we are well enough whatsoever we lose; if we fall into sin and so into Hell, we cannot be well, though we should enjoy all the World; and while we stay here below, there is no good thing we enjoy but is accompanied with fear: and no evil we suffer but is attended with Hope. And there is no hope like that which is laid up in Heaven, of enjoying a bliss sincere and pure, without any alloy at all

we lose not those things. . .
the death of our Friends &
crosses befall us, that we
them.

The Almighty Goodness
thoughts and affections by
from transitory comforts; ar
up thither where we hope ou
arrived. See, saith he, h
Home; here is your resting
is the immortal Inheritanc
fades away. If you love you
the way hither, and suffer n
you out of it. Whatsoever
you, take it up and carry
you: Let it only spur you
more haste to Eternal joys.

once seated aloft, ar

we no sooner give one
asks another; and so dis-
h a weakness of Spirit
oubles them, as to unwish
rich the day before they
ater, if it be possible, into
thoughts beforehand. Be-
the World, as you will do
e forsaken it. Acknow-
a place where you must
hing till you have lost all.
and the like Meditations,
suredly conceive, that hav-
ginal from heaven, it is one
of those which must one
her.

eanime, when the days of
e, and Sorrow will not be
e, let me recommend this
y man. As soon as it is
thy Sorrow for thy Friend
thy sins. Remember that
e due to some other thing,
that will cure all thy other
u art not a Christian, then
to mourn neither for one
r, but only to bewail thy-
ead bury the dead, (as our
do thou presently follow
with tears. Take no care
hink of no earthly thing,
ou mayest be a Christian.

seen as our tears ; for they
notable expressions of w
hearts. The hands (as *Ant*
serves) do work, the feet
tongue speaks, but it is
that weeps. The eyes are b
of the heart, through whic
are drained and dried up
heart hath neither hands
feet to walk, nor can it fi
speak, but tears are all the
you what it wants. And
ought to reserve these fo
thing than our dead Frie
heart ought much to be
As our Saviour said to
Jerusalem, when he wa
most cruel sufferings. so m

rich thou lamentest.
as well as our Friends?
in the grave of our
again to an heavenly
to God, and pray to
n, and this will give
be troubled for sin;
not add another sin by
, and forgetfulness of
If it be sin we hate,
aints and discontents

Would you indispose
praise God and medi-

Word? Would you
t to receive the Sacra-
essed body and blood?
out so much as will not
e, and you have leave
as you please. Stop
e is no man will lay
you. But then how
must be, you will soon
n must not go down
so more than it must

But if you take no
you disturb your Souls
most reason to mourn
ess and neglect. Go
ur unkindness to God,
is for his mercies, and
del; for you can never
n a better time, than

...more. ASK thyself
deserved this and ten
thou add another sin,
cease all sins? Hast thou
less of seeking God?
ishly wasted the precious
thou not troubled at all
thou now impatient, as
with thee, and wilt thou
badly, when thou art taught
of thy dear Friend how
most incongruous thus to
of a Child or acquaintance
like to die thyself both
And when thou hast mourned
thou wilt be taught that
thou oughtest to mourn
For even our tears for

those who are ready to destroy themselves with grief, would seriously consider this, that we may not overload our hearts with grief, for our sins themselves, which are the causes of all other sorrows.

We cannot please the Devil better than by discontent. He would fain oppress every good man with some passion or other; he will take heed how we join with him against ourselves. If we have left his service, that is enough to provoke him. If we have bid defiance to his pleasures, this will incense him, and we must expect that he will endeavour to overcome us with grief.

The Devil is mad against all good men; and therefore let all those who have irritated him against them, beware how they now prove cowards, and execute his vengeance for him with their own hands. Let us take heed (as *Photius* excellently expresseth it) lest we be good at stirring up and provoking the envy and rage of our adversary; but nought at resisting and overcoming him by patience and perseverance to the end.

But if we must needs weep for the loss of something here, let it be for the afflictions of the people of God. Let us mourn to see the Church sit like a widow in her black garments. Let it pity us to see the blood of God's servants shed like water.

our tears, and
themselves on this fas
personal troubles. Th
to stop our tears, and
them useful to us while
way to ease us of our
of all others also. W
that sorrow that would
for a great deal of j
Whereas our worldly gri
the heart sad, this will
merry.

*Believe throughly tha
lives, and so thou mayest
surrection from the dead, a
for comfort from him, wh
sad and desolate. The bod
die any more than corn do*

old say much to comfort themselves, but
they knew not this comfort; for indeed
they were rather contented, than com-
forted. Those that thought themselves
wise, and judged that they had the
supports, did only dream that the Soul
might take another body, and shift its
place at several times. But we know that
there will be a time, when even our scat-
tered ashes will fly into one another's em-
brace again; and a new life will breathe
in our dust, and make it stand upon its
feet. And then, in the meantime, if our
condition be never so sad, and we be left
alone, why do we not solace ourselves
with the great compassion of our High Priest,
who hath a feeling of all our miseries, which
endure? Can we expect that ever he
could love us more than when we are like
to him in sufferings? We should be so
afraid of being sad at what befalls us, that
we should think, if our condition was a
little worse we should be more dear unto
him than now we are when nothing extra-
ordinary is happened to us. No man can
dwell as long as he lives, who hath said,
I will not leave you comfortless like father-
less children, I will come to you. Did not
he bid his Disciples to be well content,
when he himself died? Did not he leave
a peace with them, and bid them that
their hearts should not be troubled? And

we advise them not to
it was impossible that t
wise? And if they we
then, I am sure we ha
troubled now ; both be
loss to bewail, and we
more excellent comfor
Our Friends are as m
his state in the grave
which he is now advanc
Their hearts were not to
He that is the Lover of t
in the Chains of Death, l
that he would loose t
should we be disturbed
one that loves us only
that *Christ is risen, a*
the Heavens : Angels

at Immoderate Grief. 207

n us strong Consolation and through Grace: Let us have : a little, and we shall not be burning any more ; All Tears and off from our Eyes, Sighing shall fly away.

more deeply to be considered, Thoughts ought to stay the cause this alone, without the rightly weighed, is sufficient consolation. I do not desire you me, if I do not produce the true Witness ; the Doctor of , the Founder of Churches, Heaven to his Apostleship, he was well read in human nature omitting all other things, and are wont to be said, He immoderate Grief for the loss deals with this single Thunder-bolt *ould not have you to be ignorant, concerning them which that ye sorrow not, even as which have no hope. For if we Jesus died, and rose again, also that sleep in Jesus, will live with him.* 1 Thess. 4. 13, 14. That Man translates the last so those who sleep, and are united unto him by Jesus, will God receive, where they shall be with

, and from nei
Comforts, which he se
rier, the *French Amb*
Hague, for the loss of
sort. Letters, says he,
that briefly, which fam
plains more liberally.
Paul, after he wrote th
again (as is believed) t
Disciples, it is possible t
most wholesome Oracle
length, and prosecute it
this manner.

‘ My Friends, whom
‘ first, and whom the F
‘ Gospel hath begot ag
‘ same Lot and portion
‘ You know that it is our

things the like: Grief. Great is the
war of Vice, when the authority of
Virtues commend it. Great is the Con-
fusion of Diseases, which have rooted
themselves not in single Persons, but in
whole Nations. But you ought to re-
member to what Discipline you have
given your names, when the washing of
your bodies figured the purity of your
souls. You promised then, that you
should renounce the World. Peace with
God, I told you, was not to be obtained
on lower terms. We have opinions, we
have Rites also, which sever us from the
World, and make another portion of
mankind. We do not so much as give
the same Name to things, that others do.
Those, who they say are Dead, we say
are gone to sleep. So He taught us to
speak, who was the most excellent Mas-
ter not only of living but of speaking too.
What is the meaning of this new lan-
guage? The *Greek* Poets and Philoso-
phers called Sleep, the Image of Death.
But the resemblance doth not hold among
men, which with us is most exact. We
understand life, by motion and action;
which the Body wants when it lies as if
were buried in Sleep. But when the
night is gone, and the Day shines, that
power which was not lost but intermit-
tently returns again. And the mind in

‘ and idle, whether it s
‘ it had before, or be dis
‘ ments. But wait t
‘ break, and then that v
‘ only rested for a time
‘ have perished. And
‘ part which is not see
‘ of Life for the whole

‘ Compare with this
‘ the rest of the wand
‘ gines. While they c
‘ and greatest things, th
‘ ner, agree in this; th
‘ seeing the Body return
‘ fore give away immo
‘ For Man is an anima
‘ Mind without a Body,

by say, it is true, the dead are sensible of no pleasure; but then they feel pain. And though this be bad enough, the opinions of those who make the dead to survive the Body, are still worse. In the infernal Regions (that is, the common place, as they will have it, of souls that leave the Body) they paint it if they were some desolate Wilderness, as dark as Pitch, and in short, with dismal a face, that there is nobody, who would willingly escape them with their Death. And which is worst of those to whom they remit all other punishments, they describe as perpetually possessed with an endless but vain desire of returning hither to live again. If there be any of them (which are few) that have any better guesses, they are doubtful and wavering more than Men that wish than those that know.

But as for you, Brethren, you have added this among the very first Elements (in the A B C as we speak) of Religion, that Souls departed remain in Life, and that the Body shall return to it. The top of our Wishes, is this Principal thing in the form of our Religion. When you were asked whether you believed the Resurrection of the Body and eternal Life; you all an-

your minds; that
'ripe, fair, and durable
'an attentive Consideration
'ments which moved
'belief will contribute
'did not entice you with
'Speech, nor did we
'rude minds, by a harsh
'Consequences. But
'business to that which
'Men and Women, Let
'Young and Old, and
'be most certain, I mean
'Sense. One of the
'into Nature among the
'this cause why many think
'and cannot be found out
'not see them with

y of *Jerusalem*, and there re-
till he was dead. The Senate
this Spectacle, and so did the
Roman Soldiers, together with
Multitude of Strangers. Who
kewise that he was buried, and
is Grave two Nights and the Day
; as was evident from the Tes-
of their Seal, and of the Watch
hey set to Guard his Tomb. In
and our Enemies are agreed ;
no difference, thus far, between
and yet this very Jesus, thus dead
ried, was seen alive again after
ne, by certain Women of our
ay ; and by his Familiars also,
verally and all the Eleven to-
; who did not see him only once
; and there were those who felt
ds and his Sides. And that there
not want anything to the full as-
of Faith, he both showed him-
l spake also to five hundred Wit-
together ; the greatest part of
are alive and still testify this.
; for myself, I saw him shining
ivine Majesty ; nor was I con-
by anybody but himself ; who
ne change my side, and come over
ear Allegiance to him, against
! had expressed the most poison-
red.

us the loss of all those things
Men are tempted to lie. .
we incur the Hatred even
Kindred, we are despoiled
banished our Country, and
of our Life every day. N
at this charge to deceive a
But if our Testimony be
is apparent, from the most
ample, that God can restore
to Life again. And that th
be the Happiness of all tho
the Institutes of Christ, is a
the same Argument; if w
lieve what many thousand
Christ hath promised it.
surrection of our Body.

revent Immoderate Grief. 215

alive again; and believe Christ that they who expire in his Religion shall again be made alive likewise, in immortal Blessedness, and a full Immortality. He himself will take us to his Father, who once obtained of him this privilege, that he shall bring us in vain. He shall introduce us takers of his Honour, into those places of undisturbed Peace, where no sinners can approach the Body, nor find a passage to the Soul; where there will be a Life without fear of Death, and without mixture of Grief. Those Christian Souls who are gone from us, have already a taste of rest; in the sweetest Tranquillity enjoying the accomplishment of their desires, in Conjunction with their Bodies. He that heartily believes these things will be so far from grieving over the loss, that he will not be able to refrain from rejoicing with those whom he hath lost, to the place where all wish to be.

For to him who rightly weighs things, they are not dead, but now at rest, having ceased to die.

The place of St. *Paul* hath drawn me more than I intended, while I endeavoured to examine every word of it, and to dwell upon some of those words. For I am certain that there can be no better Remedy found

might be drawn fr
' But these may si
' very greedily; so
' very Bowels and
' Souls. That will
' employment to in
' Truths into our
' them steep in Tea
' out new causes w
' Why cannot we as
' the causes of our C
' in the head of the
' hath expressed in
' 19.) *because I live,*
' In this we shall re
' not abandon ourselv
' derate Passion, as w
' stand the Divinest

SECTION 9.

Conclusion; Which contains an Advice to those that are in love with Sorrow. And an Advice for the reaping Profit by this Book. And a brief recapitulation of the chief Matters in it.

REMEMBER then, I beseech you, whosoever you are, that cast your eyes on these lines, what I said at the beginning, take heed you do not indulge yourselves in your Tears. *Est enim et in luctu quædam ambitio*, for there is a kind of Ambition even in Mourning, and think that they shall be the better for it of for their Grief. But assure yourselves, that if we study to exceed one another in Grief, it is but just with God we should never want Misery enough, we are so ambitious of it. If we mourn immoderately, when he would be patient; we shall not keep him patient, when perhaps there is no cause to mourn. When the sun is exposed to Rain, it is a long time before it can recover fair Weather; and when the Cloud will fall a Weeping, another time would have been barren. And just so it is with Grief, if we strive to gather as many Clouds

one of the Ancient Philosophers
comfort *Arsinæ*, when he observed
her weep immoderately for her
husband. Let me entreat you, said he,
to have your Patience till I tell you
On a time *Jupiter* conferred
on her all the lesser Gods or Divine
Honours there was none of them wanted
Sorrow. When all the rest
were away rejoicing, she came
with some Honour also with many
Intreaties. *Jupiter* having
conferred Honours that were worth as
much as the other Heavenly Powers
to her all that which Men
do for their dead Friends (*viz.* Grants
as best befitting her Quality
of a Goddess.)

***Immoderate Grief.* 219**

diously seek how to please
her by Tears and Lamen-
tation such sad things that are
wherein she delights ; she will
attend you, and you shall never
be forsaken, nor be without occa-
sion of continual honour to her.
continually supplying thee
with Tears pour upon her Altar, and
with Sighs, which are the In-
struments she loves thou shouldst evan-
gelize Heaven. By this Art thou
drawest her Tears ; for she knew
that if we give way to grief,
we want it ; and much more
Arguments to aggravate it,
we fast unto us, that it will
benefit us. Though love and re-
verence for Friends, and the natural
distinction distinguisheth us from
others and require moderate Sor-
rows of our Spirit ; yet an in-
cessant and afflicting of our Souls
doth ; for it doth *them* no good :
natural ; for it doth both our
abundance of harm. And
wise, that it is *unchristian*,
that we have little hope in God
ourselves or others. God hath
honour to make us Priests
and you know it was the
priests, that none of them

... Service, w
appointed us for our con
ment. Can you mourn a
too? Can you pour out you
while you pour out these T
Can you Pray in Faith for
and not be able to believe
live without a Friend? Can
riously, when your Eyes are
sharpness of your Sorrow?
ditate of heavenly things
thoughts are filled with the l
doleful Objects? If not, h
defile your Priesthood, and
instantly cleanse yourselves
be fit continually to offer up
crifices unto God.

And for a Conclusion of t

Prevent Immoderate Grief. 221

We either think it is the thing which will cure us, whenas it is not us; or else that we have Reasons to comfort us, whenas alas! we have them also, because we let them go about us, and have them not in our Minds. We have more ways than we know to abuse and deceive ourselves. At first we think, that if we had what our Hearts desire at this present, we should be disquieted: And when by Reason and Experience we find it otherwise, then we seek a great many good Principles which to rest our Souls, but they are at a great distance also from our Hearts; when we should use them, they are not of our own no more than anything in the World.

Let these two things then settle themselves in our Minds, which will lead us to the right way of fortifying our Souls against this and all other trouble. Never think that the things which we desire most will cure thee; for they will make the Wound wider, and encrease our Wants. The more we have, the more we desire still to have; and the way to cure we have enough, is not to desire more than we need. It is very well observed by *Plutarch*, that it seems to us as if *Clothes* did give us Heat, whenas they are cold of themselves, and in a great

were encompassed with Sea:
their Friends to bear them
should live most sweetly as
whenas experience teaches
are still desirous of some
thing or other about us.
of our own Bodies that ke
which our Clothes do only
keep in, that it may not fi
disperse in the Air: and so
liness and strength of our o
must make us live merril
gives all the Pleasure and C
outward things which mi
comfort. They can only he
and increase our delights; t
must arise from a more
within ourselves. Add one h

them. The less we have, the
unless we desire but a little.
ore it is of absolute necessity,
m to ourselves such strong
as will moderate our Desires,
hem reasonable.

let me tell you in the second
a good Book, and a Treatise
nciples of Contentment may
us as well as any thing else.
hat we have good Reasons of
, which will comfort us upon
s. But where are they? In
That is no more ours, than our
bought it, unless the Book be
t. We must labour to write
s in our Souls, and turn them
ason of our Minds. *Things of*
ust make as if they were things
and things of Reason we must
nsible as if they beat conti-
n our Eyes and Ears. Let us
dye our Souls with these No-
e they will do us but little good.
k lie by us, and not in us, it
better than waste Paper. For
ing to have Bread and Wine
rd; and another thing to have
Body. When they are eaten
they turn into Flesh and Blood,
is lusty and strong; but when
us, we think indeed we have

...ception, but else we m
Fear, and pine away with
is not their fault, but our
he that doth not eat when h
have no Stomach when he
presently vomit up his Foo
he that minds not these thi
sick of his Troubles, and in
Comfort, will find his Sou
likely) very impatient of t
and it will be a trouble to hi
that which will quiet him.

Thus I observe it was with
Man, a Person endowed with
dinary measure of Wisdom,
himself in a time of Sorro
Counsels that he had skilfu
tered to others. *Julius Sen*

upon ourselves. Consider also, is that Person we weep for? If even, What need is there of our Tears? If in Misery, Why do we add Loss, Evil to Evil, and because miserable against our Will, make us freely and willingly Miserable? As, above all things, I would have you in mind, that you have nothing you have not received, and therefore you owe Thanks, even now, for you had, to him from whom you had it; and ought not to reproach him calling home his own. For all Benefits bestowed on Mortals, are things here, frail, withering, and last for ever: Nay, unsteady, inconstant, and never equal. If therefore we enjoy any of them, we must place it in our Felicities that we were Owners. And when by the severe Laws of Providence it is snatched from us, we refresh ourselves with the remembrance of it, as if it were present, and not torment ourselves, because of its Absence. Many things like to these, I have said better, he saith he could suggest, I thought it needful. And yet I am a Counsellor, I observe, when his Son was to weep, was strangely overcome with Sorrow for the Death of a little Child; but a Child of great hopes

fallen also. I say, I bewail
‘die a new kind of way, and
‘another’s Death.’ And th
up the Arguments whereby
studied to comfort him (th
wherewith he thought he c
others) he despises them all
a Straw; telling them, th
pressed indeed a great deal
to him, but not much Wiso
Loss was so incomparable, th
no Hope he should ever cea
it. In this I believe he fo
happily mistaken: For time
all things, will end our Grief
strive never so obstinately to b
proceeding is slow (as one spe

gent Immoderate Grief. 227

ly with the Blood of Beasts; but offer up to their memory, all our and be at the charge of losing Reason.

te therefore seriously of what said. Think that you are not your Friend's Gains, and that Reason to be Sorrowful when filled with Joy. We love ourselves better than we do them, troubled at our own loss, not at it then if the loss be our own, ll better how to repair it. This effort; that it is in our own hands ourselves, if we be the cause of Trouble. Consider often that it is as easy to die as it is to be born. God gives us everything upon this , that we should be content to part again when he pleases to call that God is a loving Father, and do nothing for the best. That he may have us love *him* more, when he has nothing else to love. That no one should be dismally sad, which by his own Care may be turned into that we ought to turn our Sorrow , lest there be something worse for; even the Sin of our immoderate Sorrow. That we ought to live so that we may comfort ourselves with the hope that we shall see our Friends again that

MUST often consider how Grief depends on mere Fair things. We were perhaps tance from our Friends who and did but seldom see the is not much altered now dead. If we have sustaine but double it by losing our comfort also. And yet t cause of Thankfulness than both that we had them so that God hath taken away Our Grief at last must cease which will end it then, me Or if it must end itself by illness, it is a shame that Reason cannot do more than nature time can do. It is but as

o prevent Immoderate Grief. 229

be taken away, then so may another. There will be every day new matter of trouble; and unless we be better provided against it, we shall be every day miserable.

This World is the place of Sorrow, therefore seeing there are things enough to trouble us, let it not be our fault to create trouble to ourselves. Trouble is a thing that will come without our seeking; but true Joy will not spring up without us, if any Sorrow should oppress us, it must be for our Sins. And when we mourn for them, let us be sorrowful we were no more Thankful for our Enjoyments as we have now lost.

These Tears also teach us to take off our Affections from worldly things; all the Pleasure of whose Possession is scarce enough to compensate the Trouble of getting with them. And above all, remember that *Jesus* died and entered into the Grave as well as we; and that by his resurrection he hath opened the Gate to eternal Life, and is in Glory at God's right Hand; and expects your coming thither where he is, out of this calamitous place; and that, in the mean time, we should not disparage your hope in Christ, by Impatience under the loss of any other thing. And then your Wisdom to distinguish the value of this World from the next, and your Religious Fear to of-

base Cowardice; especially in
Grief for the loss of our Friends
(us) we can add to all other
good Hope: ' That the Soul
' who upon so many accounts
' dear to us, hath begun to re-
' Fruits of its Virtue, and the
' promised Reward of sincere
' last Period of so many Ages
' restore the whole of us to
' immense Heap of Good
' yond all we can think, &
' doth not now appear to
' it doth to us, a great work
' at hand, and just before
' which it hath now is
' wants nothing; and yet
which it sees it

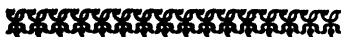


A

BRIEF EXHORTATION

**to those who are shut up from our
Society, and deprived at
present of Public
Instruction.**

**Which may be useful to others also
who have any Feeling of
God's Judgments.**



IT is thought fit to annex
 these two little Papers
 the time of the late Plague
 of them being a Consolator
 that hath great affinity w
 ment of this Book; and
 because of its relation to t
 not handsomely separable
 ward the Conclusion also
 there is something added
 Explication of the 91st
 could be but briefly to
 it was crowded amon
 other things in
 of Pa



AN EXHORTATION

*To those who are shut up from our
Society, and deprived of
Public Instruction.*

Beloved,

It is so natural to every one when he is in Distress, to think of those Sins which he presently concludes have brought him into it, that I am willing to presume there is none of you, but hath reflected on himself before this time, and asked himself, *What have I done?* Affliction is the season for Consideration. It is the Mother of many wise Thoughts, and much knowledge, especially of Men's selves; whom they are too great Strangers till that day comes. In a time then of such great Calamity as this, when the Hand of God presses you so sore; to suppose you be without all serious Reflections on our ways, would be to imagine you as hard as the Stones. We cannot believe you are so insensible. Now that Death presents itself so near, and looks you in the very face, it is not possible but that you begin to consider how you have lived, and what preparation you have made for the other State. Now sure you ask your

ceeded to make many amendments. You have vowed to persuade myself) that if he lives, you will forsake those things which have made you so miserable; and afterwards in a stricter observance of the Ten Commandments. You are willing to give up your Lives from his hands on any conditions. You ask them on no other condition but that they may be better than the present. And desire him (I presume) to come with you, as you seriously desire to become a new Men.

These things, therefore, granted; I will not fill up this time with Earnest Exhortations to you, for which the Rod of God calls for; but rather desire

et from Society by Sickness. 237

and *first*, Since you are now looking yourselves, I beseech you search every bottom of your Hearts. Though a great way thither, yet God hath given you time and leisure enough to end into it. As near as you can, unravel all your Life, that you may see what the whole course of it hath been. Reflect, I mean, not only on some sins that are nearer at hand, but look on those that are further off, and lie more remote from your view. Lay yourselves naked, examine yourselves all over, both without and within, that you may find out the thing which is offensive to God. I must tell you, this Affliction will make Hypocrites, instead of producing Christians. The Fruit of it will be not a partial Reformation, which in some is none at all. Shall I assist you in this great Affair?

Now then that the Sins which you are conscious of, are commonly (for more easy standing sake) comprehended under three Heads. 1. Such as are directly against God. 2. Such as are an Injury to your Neighbour. And, 3. Such as are against yourselves. Some of which consist in doing what you ought not to have done; and others in not doing things which you ought to have

to Swear and Curse,
and to make a Scoff of Holy
at least have you not been ver
in your Thoughts of God? Ha
yourself to call to mind who
Have you spent any time in pe
great Love in sending his S
Have you not resisted many
the Holy Ghost? Have you
to worship God as you ough
Prayer, and giving him Than
you constantly attended his
vice? Have you not staid at
you ought to have been in th
God? Behold then (before you
ther) your Sin in your Punish
may not go thither if you we
when you might have gone y

every moment. For these things
t to be ashamed and confounded.
to make you blush to lift up your
Heaven, when you reflect on these
. For there is nothing so unna-
his, to forget him that made you,
ains you, that provides you with
of good things continually, both
and Body.

ow when you turn your thoughts
ice (as soon as Sorrow and Grief
you) to look upon the Offences
ay be committed against your
ur; you will find them to be so
at it will cost you some time to
re than know them. For as many
as you are acquainted withal,
in relation unto, so many Sins
e by your Injuries or Neglects
. Some of these Persons (for
sake) are your *Equals*. Con-
efore; have you been always
Vord and Deed to them? Have
auded no Man? Have you never
d nor backbited your Neigh-
Have you not been a Makebate
hem, and disturbed their Peace?
ot your wont to pass the Time
g of them, or passing rash Cen-
id Judgments upon them? Is
, Malice nor Hatred in your
, any of them? Have you par-

...in need: H
without Compassion to
unmindful of those that
these things must be
many more will present t
Thoughts, if you do s
them to find out those F
be amended.

And again you will s
about you) that there ar
who stand *Above* you,
regards than your *Equal*
it is much to be considere
have dutifully carried you
natural Parents. Whet
honoured the King, with
Governors and Pastors,
And whether your Master
D ..

from Society by Sickness. 241

not ready to believe all the evil spoken by others ; and to sit in it upon your Governors ? Do you sit and undervalue their Authority have you not mean Thoughts of ever considering that they are good over you ? I doubt these are it have spread themselves far in the Plague. And therefore examine yourselves about them, lest of them may escape your notice. Then cast your Eyes on others that are *Below* you, who may see you, it is possible, with many Sins Consider, what care have you for your Children, your Servants, others who are committed to your charge that they may want nothing needful either for their Souls or

Have you made a Conscience to direct them in their Duty, or to permit them to be instructed ? I cannot say in all Particulars, unless I should write a Book ; and therefore I desire that those who are Parents only to enquire of this one thing, which is of great importance. Have you put your Children often of the Vow they made in Baptism ? Do you remember them of their promise, to forsake the Devil and his Works, and to keep God's Holy Commandments ? Do you tell

and take care they come
the cure of Souls among
required, there reverent
Admonition? I fear the
much neglected, if not
we should see Christian
condition. If any of you
tend now to make one
let him call himself to an
particular.

You see (my Brethren)
it is a very serious Business
seeing there are so many
set in order. And yet
heard all that you have to
sign a Reformation. For
consider how you have
selves, to whom there is

from Society by Sickness. 243

with Lust and filthy Desires? he look when he is full of and transported by his Choler? quite transformed? Doth he to be beside himself? Ex-
rselfes then in these things; of Temperance, of Chastity, ss, of Patience, of Heavenly- s, and such like. And think ot yourselves till you be re- om the sottish Vice of Drink- ppling; from beastly Unclean- i Fury and Rage, which are tish; nay from Earthly-mind- the love of Money, which is ss Stupidity.

se it will not consist with the design, to say any more on , but the rest must be left to Conscience. Only let me e *Two* Benefits which you will an impartial sober weighing th been said. *First*, You will is a work of Time and Pains o many things as you may find d therefore will require not present, but your future En- Especially if you consider, the cases I have mentioned, these things likewise to be ex- d pondered. The frequency ins; the delight you took in

... things; the many
Checks they were against
Vows and Resolutions with
that you might commit the
things, I say, be weighed
easily believe yourselves,
fancy that the business is
which I suppose was but
with this Affliction that
And now I mention your
gives a fit occasion for the
which I would have you
your Punishment is a great
you deserve. That you have
so many Stripes, as you have
Offences. Here being such a
number of Sins which you may find
guilty of, it will make you

nor after severer strokes here
erlasting Condemnation, I be-
as you love your Souls, stir
by the Grace of God, to a
nd speedy Reformation in every
wherein you must charge your-
ave done amiss. You see your
not go about it with a dull
Heart; but with Earnestness,
and Fervour of Spirit, as those
initely concerned it in. The
u are in sure will awaken you.
nents of God which hang over
ls, will chase away all Sloth
ess. And especially the sad
our former Neglects will make
all diligence that this business
iscarry in your hands. Which
y not,
eseech you, in the next place,
urposes of Reformation (which
u are now forming) may pro-
a right ground, and flow from
nd lasting Principle of Obedi-
not merely from the fear and
God's present Judgments, but
ue Fear of himself, and a re-
egard to his Sovereign Au-
Not merely that you may now
t of his hands and save your
t that you may be really his
nd live to him. If your Resolu-

God. These you must be
the Plague itself. You must
amend out of an abhorrence
all Disobedience against
out of a love you bear to his
nature and Holy Will; out
is our Lord and Governor
Laws are just and good; the
chief Good and last End
with whom only you can be
if it be nothing else but
Calamities which awake you
are gone you will fall
secure in your Sins again,
and the Love of God will
you to do well, and they
you return to Folly any
will also make you entire

*anners. This is the damning
isy of this Age, that it slights
Morality, and spends its Zeal
Matters of Worship and Devo-*

nd now I have but one Request
make to you, which you will
rant, if the foregoing be enter-

It is this : If God be pleased to
you to your liberty again, (which
nually pray for) be sure to make
Vows which now are upon you.
e seen that indeed the Love of
l Religion is in your Hearts, and
r purposes are not the Fruit of a
Passion. Cannot you remember
I have made many Promises to
ore now, which were never per-

Hath not a Sickness or a
begot some Resolutions which
shed away? O search, I beseech
you love your eternal Life) after
se of this Falseness; for it will
your purposes again. Was it not

you did not thoroughly hate the
ch you promised to leave? Was
ecause a right sense of God and
as had not settled itself in your

Did not your disaffection to Sin
ly because the Temptation was

Was not your Appetite then sur-
nd sick, which in time recovered

Principle
sinful Appetites, and ~~than~~ ~~the~~
tations of the World.

If you mean therefore to be
your word, you see it is of a
cessity to settle some firm
Principle of new obedience in
The former advice must be
heeded, unless you intend
your labour; and so must they
follow.

1. The better to assure y
Obedience, I wish you to
experiments upon yourselves
remain within door. There
things that can be done a
time: Let us see you perfo
you would have us believe th

— Cannot you now

take of amendment in all the rest.
 And then I entreat you to resolve
 Grace of God, to continue those
 exercises of Prayer, Meditation, and
 purging yourselves, when you come
 again; in order to make you per-
 form the other parts of your duty. They
 are all Religion (as Men foolishly
 think) but they are the helps and means
 leading us to the Practice of all that God
 commands. Therefore be sure you spend
 part of every day, in calling to mind
 your purposes, and the Grounds or Rea-
 sons in which they were made. Put your-
 self in mind of God, of your depend-
 ence on him, and of the love and duty
 due to him. Earnestly beseech him,
 for Jesus his sake, to assist you with the
 power of his holy Spirit, that you may
 keep your word. And take an account
 of your performance as often as you can.
 Let me take the liberty to tell you, it
 is very here to read your sin in your pre-
 chastisement. You have not loved
 to be retired, and so God shuts you up
 whether you will or not. Shut up your-
 self therefore hereafter in secret; get.

spare from your
hold! now God hath taken an
jection from this busy City.
have leisure enough who would
before. Now he hath left them
else to do, but to consider that
Their Trades stood lately in the
Heaven; they could not pass
through their Shops. And
hath shut up their Shop doors
moved their Trade from them.
made room now for Religion, and
find no place a little while ago.
let that into their houses and he
was barred out by innumera-
ments. He seems to bid the
wise Merchants for better than
follow a Traffick with Heaven
- Commerce -

ard's Supper. A duty too much neglected, though it be instituted on purpose for a remembrance of Christ's love in giving his Life for us; than which there is nothing more powerful to move our hearts to all love and obedience. This very little business in the World can put by. For this Men can find no time; and so their Resolutions are starved, and die for want of so good Nourishment as this holy Feast would afford them. If then you would have them maintained in Life, do not deny your Souls the Benefit of this divine Food, but take all opportunities to refresh and strengthen them therewith.

4. It would be of great use also, if you would often seriously reflect upon the Indulgence of God in sparing your lives, when so many thousands were every week cut off. Cast your eyes back upon this mournful time, and think, why was not my Grave digged among the rest. You cannot imagine the Mercy of God hath so mean an end as to continue you here only to eat and drink, to get wealth, and enjoy the rest of the Pleasures of the Flesh. The World is in no such need of you, that you should stay only to take up a Room in it. It would still be full enough if you were gone. Your living when others are dead, is of no consequence, unless it be to prepare for a better Life. Use it there



upon it as a great
have escaped this str
ambush for you in
therefore you are to
where, which waits for
where.

6. And lastly, I
mended to your most
of the Promises of t
seeching you not to
for want of persever
in that good mind,
yourselves by the G

But then I should
few words to all t
may lie under thi
others. To you at
this short Discourse

ut from Society by Sickness. 253

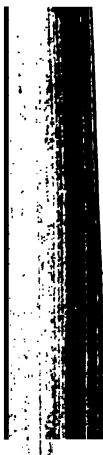
. This will support you, and make rejoice in the midst of Tribulation. though you have the common Port others in this present time, since ve a great deal better prepared for hereafter? Nay, what though you v excluded from external commu- ith the people of God? the time is s, when you shall enter into a most Fellowship, from which there will separation. Do not therefore faint this Affliction, nor be weary when e corrected. Humbly submit your- to your heavenly Father. Resign lves into the hands of his wise Love, e may dispose of you as he pleases. e firmly that he is good, even when ites. And think that he who will ou eternal Life, would not deny you thing if he saw it best. Remember tience of *Job*; or rather set before eyes, the Example of our blessed ur, who was *made perfect by Suf-* is. Think that he pities you; and ithal he looks upon you, to see how ill now behave yourself. Let him l a Soul meek, contented, courage- rejoicing always; for there is not a lovely Spectacle that he can be pre- l withal. And let him see your be- f his Gospel so strong and lively, ou do not tremble to pass through

... made it Innocent
Let it not affright
upon it as a necessity
Life. Welcome it
not take it any longer
Receive it with such
you believed it to be
fetch you home to
In these good thoughts
heartily commit you
of our dearest Lord
now that our public
reach you, this private
embraced with as much
sent to you. And be
that you may be as
speedy consideration
was to the writing



A
CONSOLATORY DISCOURSE
PERSUADING TO A CHEERFUL
TRUST IN GOD IN THESE
TIMES OF TROUBLE
AND DANGER.







A

CONSOLATORY DISCOURSE

*Persuading to a Cheerful Trust
in God in Times of Trouble
and Danger.*

THE face of things is now so calamitous, and there is so much sadness discovers itself in the looks of all those who are serious and affected with our present Miseries, that it seems as great deed of Charity to send some Comfort to them, as to call the careless World to repentance. There hath not a Week late passed, but we are told in the Book of Mortality, that some are dead of Grievous Sorrow. The weight of many Men's Sorrows is so great, that it sinks them into their Graves. And they that are not yet so heavily oppressed, yet groan under their Burden, and we hear every day some or other that are ready to faint, by reason of the languish of their Spirits. We have some hopes indeed, that the number is not very great who are so sorely distressed; yet there is a General damp I observe upon the better sort of Souls; and there are many things that concur to cast a cloud over their faces. Some are so heavy for the loss of their Friends

much to find the I
an height the Wee
again it affrights th
that this Week cur
unto. Most Men
fear of Death, which
on all sides; and o
free from those Ter
dread of that kind
neers among us.
are very numerous, n
Aspects beg for some
can cast our Eyes now
some or other implor
craving something t
their Countenances,
cheering their droopin
the errand of this

Now though there be many particular
sorts which are easy to be produced
men's relief, under every one of those
which are the cause of their Com-
plaints; yet this Discourse being con-
fined to so small a compass as a sheet, it
will be best to direct you to one Remedy
for all Diseases. Especially considering
that one Medicine will be better remem-
bered than a great many; that the appli-
cation and use of it also will be more
easy; and that the Mind being fixed in
one point, it will be the less subject to
distraction by a multitude of thoughts.

When I cast mine eye upon the Holy
Scriptures, to find that which may be most
useful for every Man's case; I can see
nothing so much spoken of, nothing
so much magnified and applauded, for
present Cure of all Troubles, as *Trust-*
in God, Our Fathers trusted in
thee, (saith the Prophet in that mourn-
ful Psalm 22. 4. 5.) *they trusted and*
thou didst deliver them, They cried
unto thee and were delivered. They
trusted in thee, and were not confound-

Here you have the Practice and
Experience of Ancient Times, which are
a direction to us in like cases. You
see here so approved a Remedy, and
which this Divine Writer thought so safe,
he resolved to take no other course

or Security, but
self: *I will say of the Lord*
refuge, and my fortress, my
I will trust, Psalm 91. 1. 2

Let us see then of what
and so much tried Remedy
Let us search of what a
powerful is compounded.
an Universal Medicine, it
much to be well acquainted
we may not mistake in this
either by leaving out or
thing which may spoil it
to say the truth, it is a
simple thing, which will
Wits to comprehend. The
ning of your comfort,
thing in it but what is
" &c.

our Security, demanding no other; from whence we are said to trust that person. Which directs us if we will place our confidence in God, to be thoroughly persuaded of the Truth of all that he hath promised, resting assured that it shall certainly be fulfilled. Is there nothing that God hath given us his Word for? Doth he not stand at all engaged to us? Can we find nothing upon Record that he hath said for our comfort and support in this World of Sorrows? Turn over the leaves of that Book, which is deservedly called the Book of God, and you will see that he hath tied himself unto us for the performance of several things that highly import us, not only by his Word, but by his Oath. He hath testified his singular Care of the Happiness of the World. He hath shewn the great desire he hath, that his Creatures should live in good Comfort, and not be Miserable, in that he hath not only said but sworn that he will do them good. He hath assured us in a more solemn manner than could be desired that he will provide for us; that he will give us a Competency of these Worldly Goods; that he will never leave us nor forsake us; that he will be our support and Comforter in all Afflictions; that he will strengthen us in a Bed of languishing, and make a

more doubt, than

power to bestow these Blessings
selves. And is all this nothing, to
to cheer a Man's Heart? Is the
tue in these words (if stedfastly
to raise up your sinking Spirits
give you no joy to think that y
sure to be under the Care of G
would have had him promised
haps, that you shall never be
that you shall not be sick of a
gious Disease; or that you s
long Life; or come to great R
Honours, without which you
content. Poor Fools! He hath
you far nobler Enjoyments, a
not have you set your Hearts
of so low Concernment. Bes

desired there

to enjoy all the Pleasures they are in truth no Pleasure. *Secondly*, he hath given us the Gift of the Holy Ghost to comfort and cheer us, and to conduct us in our way of living, that he hath assured us, that he hath given us Eternal Life to reward our Fidelity, our Patience and our Faith. This St. John hath said, as the most illustrious saying, *This is the promise which he hath promised us, even Eternal Life.* 2. 25. As if he would draw our eyes on this above all, and have us to think, that he hath said so much concerning our Comfortments as we desire, the Cause of his Word is a thing, which his Majesty should pass over in a moment, and of which there should be no greater doubt. And truly such things as I have named are such, which we should believe them upon his Word, and well trust him for all the things which he hath said in his Word. For who can give us Heaven, who will give us Heaven, who can give us any thing that is fit for us? Or who can be such an Advocate, that he who is so likely to bestow Eternal Life, will be

in God,

is best for you, though...

It is a great Imperfection,
of much comfort, not to be
on God, unless they have
every thing. Is not the *N*
think you, as great a secret
that can be? Truly they think
things, judge it to be rather
cause it is that which give
Word. Why do you believe
you, what God saith? Is it
you know his Truth and C
so unspotted, that he cannot
ceive you? Let us then be
From hence we may derive
as well as from any thing
is the very Original and
Consolation and sup

have recourse, if you please,
;s one with another ; for by
you we should best under-
is to trust in God. Do we
a confidence in an excellent
ess he gives us his Word or
Are there not some Men, of
ave such an high opinion, that
deposit our Money, our Jewels,
, or any thing else in their
I never so much as ask them to
eir Promise that they will safely
n for us ? Why do we think it
hen to depend on God in this

Why do we not think that we
urance enough from the absolute
on of God's Nature, that it shall
with us ? What is the matter that
not be satisfied without he pass
d, and that we are not confident
elf, that we shall want no good
In my poor Judgment this is ra-
trust in God than the Other. I
e is more properly said to Trust
who persuades himself, that he is
, as to give him all things needful,
not particularly promised ; than
relies only on his Word. For
ter is rather to be called *Faith*
rust. Between which two there
o be this difference, that Faith
pect only to the Word of God,

84. 11, 12.) *The Lord
a shield: The Lord u
glory; and no good t
hold from them that w
Lord God of Hosts, b
that trusteth in thee.*

any of his Blessings to
of his Favours, as the S
He is no more backward
do us any good, than t
Heaven (which is as i
Image) is to impart its
the World. And the
blessed Condition that
hath united himself by
very Fountain and so
things; and so canno

to tell you in the *Third place*, that in order to your full content,

3. You must in this confidence commit yourselves to his good Providence, that he may dispose of you as he pleases. If you verily believe that God will have a care of you, then you cannot choose but yield up yourself and all you have to his wise Goodness, desiring that every thing may be as he, not as you will. For doth not he that trusts in another, whether in his Word, or his Virtue, leave any thing with him, and deposit it in his hands? Doth he not rest assured that it will be safe; that he will dispose of it as shall be most fitting; or that he will improve it for his Benefit? Do we not see that he ceases to trouble himself any further, when he hath once secured his Goods in this Man's keeping? That he casts away all Care; that he is not possessed with Fears; but saith as we must do of God, *I know whom I have trusted.* You do vainly then pretend to trust in the Father of Mercies, and as vainly hope for any contentment, if you do not thus resign up yourselves and all your Concernments unto him, being fully satisfied that he will do what is most conducing to your good. This is the confidence that he expects we will repose in him, if we take him for our Friend. And whatsoever Men of fancy may per-

... when we relinquish
cular desires, and refer :
This is the most certain n
believing him to be what he is
thus leave ourselves entire
he may do as he pleases
Times are now very sickly
great danger ; and know no
medies we should fly. Deat
away so many round about
may fear he will come for
we will now act the part o
tians, or if we will have
Comfort, we must all say a
What time I am afraid, I
thee. Let us now refer all
knows best what use he
Creatures ; and where it is

ay to have that which we are naturally inclined to wish (be it Health, or Wealth, or anything else) this is it. For not a Person that is perfectly without any Conditions intrusted by us, think himself more engaged and concerned to do of what we leave with him, not to our advantage, but as near as may to our heart's desire? Do not think that God is so unkind, that he loves us in that which we are inclined to leave, after we have submitted it wholly to him. Believe that he will deal very kindly with those who have such an esteem of him, that they ask nothing but that he will do as seems good in his own eyes. He hath a greater care of those Goods than any others. He is more inclined to them (if we may speak in our own Phrase) and they shall see he will deal very well with them. He is well pleased that they leave all to his disposal, and therefore will not fail to let them fare the better, for not interposing their own particular Desires. But if we are taking upon us to prescribe to him the course he shall take; if we behave ourselves as if we should be undone, unless things go in that one way which we desire, and therefore are always continually entreating him for this and that, we fancy nearly concerns us

pect his Wisdom and Goodness
that we have no such feeling
that we had rather rely on
Skill and Love to ourselves
can this choose but render
as insecure as it will make
able: We can never have
Peace, unless we quietly conform
to God; nor can we hope for
at all, which is furthest off from
so little esteem his Will, than
their own before it. Away
all your Cares (if you would)
and cast them upon him, for
you, 1 *Peter* 5. 7. Throw
upon him, for it is his business
the World, and not yours.
you rest yourselves with a

Persons (you heard) he will withhold no good thing. It is no part of your work indeed, to busy your thoughts about future Events; but there is something else that lies upon you, which is to do what God at present bids you, that so you may be always qualified for his Favours. This is not only a necessary Concomitant of our Trusting in God, but a part of it. We must *commit our Souls* (or lives) *to him in well-doing, as into the hands of a faithful Creator*, 1 Pet. 4. 19. We must *trust in the Lord and do good; so shall we dwell in the Land, and verily we shall be Fed*, Psalm 37. 3. Great heed must be taken, that you leave not out this Ingredient (as I may call it) of *doing good*, when you are forming your trust in God; for the Remedy will be quite spoiled if this be wanting. For have you not seen, that to trust in God is to take his Word, to believe that he saith true whatsoever it be that he speaks? Now how solemnly hath he told you, that his face is against them that do evil, to cut off the remembrance of them from the Earth? That the way of the Ungodly shall be turned upside down? That the Wicked shall fall into Mischief? And therefore must you not be persuaded that there is *no way to be happy in this World, or in the other*, but by following of his Cou-

And you must have
confidence in God, who ho
Blessing in those ways wh
said shall not prosper. No
in his own bold Fancy and p
Thoughts. He contradict
gives him the Lie. He sa
that he will not trust his
hath expressly told us, that
uprightly shall be saved;
perverse in his ways shal
Proverbs 28. 18. You mu
righteously and godly in th
will have any Comfort.
with God, if you will be
dow. When you run a
you fly from your Shield
confidence of his Prote

me Men, and the only Persons that can rejoice and expect that he will defend them from all that will prove hurtful to them.

Thus I have briefly shewn you, of what is Ancient and Divine Remedy doth consist. All that remains, is to reflect and consider if there be not both great cause thus to trust in God; and also such great Comfort in so doing, that a Man may shout for joy, as you heard the *psalmist* just now express it.

As for the Cause; there are so many grounds of our confidence, as there are imperfections in God. His Goodness is so great, that he delights in our Happiness. His wisdom is so great, that he cannot mistake, nor make any choice of that for which is pernicious. His power is so great, that as nothing can come to pass without his leave, so nothing can be hindered which his Wisdom and Goodness will have done. He is Faithful and Just so, and cannot but make good his Word. And besides, he is so Immutable that he always governs the World by the same eternal Rules, and gives us thereby the same hopes in him, that good Men have ever had.

Why do we not rejoice in God then as well as they? What Comfort would you have that is not here to be found? Are

you see plainly —
them, and greater than for many
things. They are secured so manifestly
that it is manifest God would not
want the Comfort of them. The
of God (for example sake) may make
fear him, and there is great Reason
it; but it will not produce love.
On the other side, the Goodness
will make you love him, but it does
so easily produce fear. These Affections
grow (as it were) on single roots
that which bears the one doth not
the other. But as for Trust in God
grows upon them both. The Power of
God will make us confide in him
as his Goodness. And besides, the
the Justice, the Faithfulness
God give strength

threatens us in this World, but it help and arm us against the assaults

It cuts off all the matter of our life. We need not fear any thing. We need not be careful for any thing. We need not torment ourselves with restlessness. And there is no cause that could be wounded with any Grief and sorrow. We have nothing left us to do, but only to rejoice always, because we are

servants who *exerciseth Lovingkindness, Judgment and Righteousness in the earth*; and *protests that in these things he delights*, Jer. 9. 24. In this we glory and make our boast. This may fill us with Joy and Gladness, which are the only Passions that this Trust is in possession of the heart. We say continually, *Let the Lord be glorified which hath pleasure in the verity of his Servants*. There is nothing can fall out in which we may not exceedingly satisfied. We may wel-

come any thing with a pleasant Countenance, because it is the Appointment of our loving Father, to whose care we have committed the ordering of all that belongs to us. It is impossible any thing should come to us unless the Goodness of God be first tilted. No Plague (for instance) can come to us, but Almighty Power must first way. There cannot the least thing come to us which we call evil so much as touch us

any thing with a pleasant Countenance, because it is the Appointment of our loving Father, to whose care we have committed the ordering of all that belongs to us. It is impossible any thing should come to us unless the Goodness of God be first tilted. No Plague (for instance) can come to us, but Almighty Power must first way. There cannot the least thing come to us which we call evil so much as touch us



stay away, when
come? Will any Ma
it ill, that that is do
Wisdom and Good
he desire any thing
than as that shall di
ment could a Man
were possible to s
Will and Pleasure
what purpose is it,
longer here, when
World would remo
better Country? N
fully, The Will of
is the Lord, let hi
his sight. Now,
depart in Peace :
then callest us ;

tainly be preserved by confidence in God, from the Infection that is abroad. This is the thing which they look for. They are much in love with Life, and so they would think themselves happy if they could be assured they shall not lose it. They would fain have us to put this confidence into their Minds, by putting it into the Nature of Trust in God. It is worth little, they imagine, if this Persuasion be not intermixed with it. And if the 91 *Psalm* be not thus expounded, they can take but small Comfort in the reading of it.

But as I am loth to deceive any body, so I would not willingly have Men deceive themselves, by misunderstanding that and other places of Holy Writ. I would not have them be more bold than truly confident; the effect of which will be this, that they must needs be extremely troubled and confounded when they find themselves confuted by Death. Some indeed of these Bold Believers may escape, and so they would without this confidence; but others of them may die, and then consider what an amazement it will be to meet with a disappointment. For, I beseech you, have not all Ages taught us, that good Men die as well as others by Pestilential breaths? Not many indeed as of the rest, because the

those for wicked, or such as
in God, who have perished
Mortality? It is no good
shall be safe, if you be so
For you ought not so much
clude, that they were all de
Duty, of confiding in the A
yet there is no avoiding it,
say one of these two things
there is no ground for this
fidence of being preserved
those whose lives were
did not do their duty in re
promise of God (as some
for their Safety. If you
damn them then you must
arrogant Pretences and high
which limit God to Man's

Times of Trouble and Danger. 279

I answer ; No, They are not a Promise made to us by God ; but rather a kind of Promise which the *Psalmist* makes to himself, of Safety and Protection in time to come, grounded upon the experience of what God had done for him already. The Experiment which he had newly made of the successfulness of this course to fly to God by an humble Faith and Resignation to him, raised him to a hope in his Goodness for the future, that by the same means he should still be preserved. This will be better understood, if the occasion of the *Psalm* be marked. Many of the *Hebrews* indeed think it was penned by *Moses*, as the foregoing *Psalm* was upon occasion of the Plague in the Wilderness : But it is more probable that it was written by *David* in the time of that great Plague, when the Angel of the Lord slew 70,000, in so small a space of time (according to *Josephus*) as between the Morning, and the next Noon. Upon this the good King (as you read in the Story, *Chron.* 21. 16, 17.) and the Elders of *Israel* betook themselves to God, by Prayer, Humiliation, and Repentance ; which had such success, that just as the Angel was coming to smite the Citizens of *Jerusalem*, the stroke was diverted, and the Plague stayed. Though a thousand had fallen on one

the Psalmist, full of Joy
Success, resolves that he
take this course; and pro-
succeeding Times, as the
against Infection, to take
God: nothing doubting o-
if there be the same rea-
then there was. He ob-
that the Man who *dwell*
place of the most High
who takes Sanctuary in (C
ance, Reformation, arde-
committing himself to h
abides under his shadow
markably defended by hi
thus with himself in the
I will say of the Lord, (
he resolved to

so miraculously preserved thee of late. *He will cover thee with his Feathers, and under his Wings thou shalt trust. Thou shalt not be afraid for the terror by night, &c. A thousand shall fall at thy side, &c. But no evil shall befall thee, neither shall any Plague come nigh thy dwelling. For he shall give his Angels charge over thee, to keep thee in all thy ways.* And so forward till you come to the fourteenth Verse, he expresses his hope in God. Where, as if he heard the Charge that God gave his Angels concerning him, to see that no hurt came to him, he concludes in a pious Rapture (ver. 14, 15, 16,) with the words of God to them. *Because he hath set his Love upon me, therefore will I deliver him : I will set him on high because he hath known my name. He shall call upon me, and I will answer him : I will be with him in trouble, I will deliver him, and honour him. With long life will I satisfy him, and shew him my Salvation.* The rest of the Psalm, I say, till you come to the three last Verses, are not spoken directly to others, but only to himself. They are not the words of God to *David*, but *David's* own words to himself, to encourage his Heart to confide in God. Which when he hath ended, then at th

take a Particular
he would preserve a long time
so great use to his people, and
of the *Messiah*) from all the
evil men, or evil Spirits
and contrive against him.
no question is the Scope
Writer. But as for our
no Inspiration; nor are
spoken unto us all, to give
ticular assurance that we
from contagious Diseases.
a singular Favour of the

Besides, If we will
Promise here to be made
in those days, we have
extend it to all such nov
of the Gospel are

of *Deuteronomy*; and there you shall find that God promises to bless them in their Bodies, in their Goods both within doors and without, if they kept his Precepts: But on the contrary threatens that if they did not, he would bring all Miseries on them; and particularly make *the Pestilence cleave to them till he had consumed them; and smite them with a Consumption, and with a Fever, and with Inflammations, and extreme Burning*, verse 21, 22. Now in such a calamitous time the *Psalmist* may be thought to promise (that is the most you can make of it) that good Men shall be delivered from those Curses, and have the Blessings made over to them by the Covenant of *Moses*. And therefore you may observe that he speaks here of deliverance from many other things besides the Pestilence, which I never heard, notwithstanding, any body now promise themselves. So that it makes me wonder how some come to be so confident of Preservation from the Plague, upon the score of the *Psalmist's* words, and not from all the rest of the Calamities he here mentions. *Ex. gr.* verse 5. he saith, *Thou shalt not be afraid for the Terror by night* (which may well be expounded of *Thieves* and *Murderers*) nor for the *arrow that flieth by day* (which v

which waste...
tures and Fevers, which r
the Weather is hottest. A
festly he speaks, *verse 13*,
from poison, and wild Be
fore that he saith in gen
10. *No evil shall befall*
doth any good Man prou
he shall never fall int
Robbers; that he shall r
of War; or shall not di
have any corporal hurt
him? What is the caus
have singled out this o
which they promised th
from, by a particular F
take no notice at all
the same reason that t

mes of Trouble and Danger. 285

Concerns to him ; and to refer ours to his Wisdom ; that he may choose he sees best for us. This is the best pitch of Christian Confidence, it frames not to itself particular assurances of being delivered from this and Evil ; but rests contented with the present, and waits quietly for the future, at which is ordered by an unerring understanding.

I that we can attain to beyond this is some hopes, that on some great Occasion, and for some special Reason, God grant us the like preservation with in former days, from the Pestilence, such like Evils. Some hopes, I say ; arising from any particular Promise, from the Nature of God, and the Excellence of ancient times in the like cases. I instance in two. First, in case of remarkable Repentance and Reformation of Life, there is some ground to hope special protection in infectious Times. In the Angel, as you heard, forbore execution upon *Jerusalem*, it was a deep Humiliation of *David* and the Kings or Nobles, who clad in Sackcloth falling on their Faces, became earnest supplicants to God to spare that place. This is some encouragement to all Men who love life and would see many to give some singular Testimony

some eminent person, or
formation of the great one
God, we might hope, we
present Judgment from u
ders, i. e. Nobles, woul
Sovereign to do some not
Eyes of God and all the
amending themselves and
dom, there is Reason to
table effect.

And again, if a Mar
Person, of great use a
World, and that is likel
ble Service; there is so
for his Preservation.
upon this account. H
Governor; and a Pers
Zeal for the Honour o

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apostles and their Successors ; in whom some passages of this *Psalms* were literally fulfilled, as others were in our Lord Christ. For it is said, Verse 13. *Thou shalt tread upon the Lion and Adder ; The young Lion and the Dragon shalt thou trample under feet.* And just thus our Lord speaks to them, when he bade them go and preach, and convert the World, *They shall take up Serpents, and if they drink any deadly thing it shall not hurt them,* Mark 16. 18. He having occasion to use their Service, they were defended and secured by him from innumerable Mischiefs ; till he saw that by their Deaths they would glorify him more than by their Lives. The way then to have more than ordinary hopes of security, is to become more than ordinary Men. And the best way even for those Men to preserve themselves, is by such a strong Trust in God as I have described.

For I must add now in the Conclusion, that there is a natural Efficacy in it to secure us ; and that if we maintain it in its full Force and Vigour, it is such a Medicine as seldom fails those that rely upon for their Protection. It is apparent from what Physicians write, concerning Preservatives against this Pestilential Disease, that they can prescribe nothing like *Trust in God*, which contains in it the virtue of them all. First they tell us

rage and boiling of the singular force in it. And it is necessary to take Cord up the Spirits in a joyfulness, which makes the Heart full, is of notable use against Agitation. Now every one manifest, that Trusting is Antidote in the World, except count of Nature. Because are the proper and consistent. There is nothing so powerful all Fear, and to banish Tremor of Spirit, as to come to God, and to believe in the Almighty hands of our Father. Nothing can touch us, may say. Pass through

. And lastly, If this will not beget and Gladness ; what is there that can ? It is able to put us in the very highest of Joy, into a Triumph and Exultation of Spirit, to think that we are God's ; and live under his shadow ; and that hands entrusted with us, who is always faithful to those whom he takes into his charge. He that leaves himself wholly with God, is eased of all other Employments, and this only left to do ; to rejoice in his Name, to make his boast of God, to glory in the Happiness to which he is arrived. And from all this we may conclude, that this Antidote will do great Wonders by the Blessing of God, we see succeeds other Means that are of an inferior Nature.

And therefore let us put ourselves into the Hands of God, and be assured, that if we are not saved from the destroying Angel, there was great Reason that we should not, which it was not fit for any Indulgence of Heaven to overrule. Let us think of God with Comfort enough, that we have committed ourselves to him, who will do nothing but what we would do, if we saw so much of him as he. And indeed I do not see what other Comfort an assurance of Deliverance would give us, than we may have in our humble Submission of all to God's Will and Pleasure. We should have no pri-

we.

merely in knowing ~~that~~
years longer in this World? A
assured also, that no other ev
them? Shall they never lose
nor their Friends? Why are t
fident of this too? And that t
of nothing but old Age; beca
there, *No evil shall befall th*
long life will I satisfy him
Or if they had assurance of a
is the advantage they have c
who pretend to no such Conf
such an Happiness merely to
this, a greater, to know that v
what God sees good? To b
shall stay here as long as he
make for our Happiness. And
then we are possess

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se they can with no comfort expect
t. About which, since I observe they
o little thoughtful, their Confidence
inks is of no value, but only speaks
tural desire of Life to be very preva-
in them. Nay, their ardent Desires
riving at this particular assurance of
nger Life, betray too little Faith of
er things. If they were persuaded
e things are true which they read of
nother World, what need they be so
itous, or esteem it such a Favour to
assurances of living in this: It argues
much Infidelity, that Men are so in-
ely fearful to leave their present En-
ments which makes them bend their
ghts rather to persuade themselves
shall continue here, than to be pre-
d for a departure to their heavenly
ntry. And it is a mark also of a very
Spirit, to take more Contentment in
g assured of a longer Life, than in
ing upon their Lives as in the hands
good God. For this is to rejoice in
t God gives, more than in himself;
to be pleased in one worldly Blessing,
e than in the vast Treasures of his
vidence.

those then let us think ourselves to
ich and happy enough. Let us live
we had great Possessions in his Love
ood Will to us. Let us take ourselves

enough, -
their Worldly Goods
need. This will both be an
that you trust in the living God
in uncertain Riches; and al
means to secure you in this
Season. For God hath great
Men in the World; and th
likely to be preserved for the
Poor who want such Benefa
heartily wish that all they
fied, had left a large Portion
rity behind them; for I v
would have been a more e
to preserve them, than the
or any other that they can
are out of the reach of
it will now hold no mor
of David, Psalm







